THE

# ANTI-JACOBIN

# Review and Magazine;

*&c. &c. &c.*

For JANUARY, 1801.

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WE HAVE DONE THE STATE SOME SERVICE,—AND THEY KNOW IT.
*Shakeſpear.*

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## ORIGINAL CRITICISM.

*Tranſactions of the Linnean Society.* Volume V. 4to. Pp. 296. 1l. 1s. in Boards. White. London. 1800.

THAT this is one of the most reſpectable ſcientific Societies in the kingdom, it would be ſuperfluous in us to remark. Supported by talents, learning, induſtry, rank, and fortune, the ſucceſs of ſuch an aſſociation, in all views and reſearches, ſeems placed beyond the power of accident.

The volume before us would appear, from a bare enumeration of its contents, to be equally deſerving of public attention, with the firſt four; which have been received as productions worthy the diſciples of Linneus. It contains thirty-one articles.

In "his Obſervations on the Ranunculus aquatilis," Dr. Pulteney informs us, that—

"the diſtilled water of the *R. Flammula*, or Leſſer Spearwort, as we are informed by Dr. Withering, is an emetic more inſtantaneous, and leſs offenſive during its action, than white vitriol; and, as if Nature had furniſhed an antidote to poiſon from among poiſons of its own tribe, is to be preferred in promoting the inſtant expulſion of deleterious ſubſtances from the ſtomach."

The Botaniſt may profit by Mr. Stackhouſe's "Obſervations on preſerving Specimens of Plants." From Mr. Maton's notices of "the Orcheſton long Graſs," we find that—

"the crops of this graſs, within late years, have not by any means equalled what they have heretofore been. Perhaps the gradual deepening of the mould may be the cauſe of this, as it muſt deprive the crop more and more of the advantage ariſing from the diſpoſition of the pebbles, which (if I might venture a conjecture) ſeems to be a very important peculiarity in the ſituation. It is certain that the ſpace of only two acres and an half *has* yielded as much as ten tons of hay in one year. The firſt crop has uſually been cut about the end of May, and the ſecond in July, or (which is rare) as late as the end of Auguſt. The tithes of the meadow have been rented more than once for 5l. the produce amounting to 25 hundred weight of hay.

"The herbage of the adjoining meadows is very exuberant; and this exuberance may be traced increaſing or declining according as the ſoil varies more or leſs from that of the principal meadow.

"At the diſtance of a mile or two miles from Orcheſton, but in the ſame valley, ſome of the graſſes may be ſeen to put on an uncommon luxuriancy; and, perhaps, in proportion as meadows in other parts of the kingdom approach more nearly in circumſtances and ſituation to that of Orcheſton, the more ſimilar their produce will be found."

In his "Hiſtory of the *Tipula Tritici*," Mr. Kirby obſerves, with much good ſenſe, and in the ſpirit of true philoſophy:

"We are very apt to think, that if certain noxious ſpecies of animals could be annihilated, it would be a great benefit to the human race; an idea that ariſes only from our ſhort-ſightedneſs, and our ignorance of the other parts of the great plan of Providence. We ſee and feel the miſchief occaſioned by ſuch creatures, but are not aware of the good ends anſwered by them, which probably very much exceed it. I have heard of farmers, who, after having taken great pains to deſtroy the rooks from their farms, upon being ſucceſsful, have ſuffered infinitely more in their crops, from the great increaſe of the larvæ of inſects, before kept under by theſe birds, than they ever did from the rooks themſelves. The ſame might be the caſe, could we annihilate the *Tipula* of the wheat; for every link of the great chain of creation is ſo cloſely connected on each ſide with others, and all parts ſo combine into one whole, that it ſeems not eaſy to calculate the conſequences that would ariſe from the entire removal of the moſt inſignificant, if any can be deemed ſuch, from the ſyſtem."

Mr. Gibbes's "Account of a cavern lately diſcovered in Somerſetſhire" is extremely curious.

"At the bottom of a deep ravine on the north-weſt ſide of the Mendip Hills, in Somerſetſhire, near the little village of Berrington, there

there has been diſcovered a cavern of conſiderable extent, in which was found a great collection of human bones. From the top and ſides there is a continual dripping of water, which being loaded with a large quantity of calcareous earth, depoſits a white kind of paſte on moſt parts of the cavern. Many of the bones are incruſted with this cement, and a large proportion of them are actually fixed in the ſolid rock. I ſuppoſe therefore that this ſubſtance, which at firſt is in a ſtate reſembling mortar, by loſing its water hardens into a firm and ſolid ſtone. I had an opportunity of examining the proceſs in every part. Had the cavern not been diſcovered, and theſe depoſited ſubſtances not been removed, I do not doubt that the whole excavation would, in no great length of time, have been completely filled up. The water was ſtill bringing freſh quantities of calcareous earth, and the bones were in ſome places completely incorporated with the ſolid rock. Every degree of intermediate ſolidity was plainly diſcernible. There were ſeveral nodules of ſtone, each of which contained a perfect human ſkull. The ſubſtance which is depoſited from the water effervesces with acids, and has, in ſhort, every character of limeſtone.

"I examined the bones with conſiderable attention, and I found that there was adhering to the ſurface of many of them, a ſubſtance which reſembled the ſpermaceti I have before deſcribed, in the Philoſophical Tranſactions for the years 1794 and 1795.

"I have to add, that this cavern was diſcovered about two years ago by accident, and that no ſatisfactory reaſon has been given for this ſingular accumulation of human bones."

Of the *Mus Burſarius*, as deſcribed by Dr. Shaw, we cannot reſiſt the temptation of communicating ſome particulars to our readers.

"The *Mus burſarius* belongs to a particular diviſion in the genus, containing ſuch ſpecies as are furniſhed with cheek-pouches for the temporary reception of their food. It ſeems not to have been yet deſcribed, or at leaſt not ſo diſtinctly as to be eaſily aſcertained. It approaches however to one or two ſpecies mentioned by Dr. Pallas, Mr. Pennant, and others; but differs in ſize, being much larger, as well as in the appearance of the fore-feet, which have claws differently formed from any of the pouched ſpecies hitherto deſcribed.

"In order to ſecure its knowledge among Naturaliſts, it may be proper to form for it a ſpecific character, viz.

"Mus *cinereus, caudâ tereti brevi ſubnudâ, genis ſaccatis, unguibus palmarum maximis foſſoriis.*

"Aſh-coloured rat, with ſhort round nearly naked tail, pouched cheeks, and the claws of the fore-feet very large, formed for burrowing in the ground.

"The cheek-pouches are far larger, in proportion to the animal, than in any other of this tribe, and therefore have given occaſion for the ſpecific name.

"This quadruped was taken by ſome Indian hunters in the upper parts of Interior Canada, and ſent down to Quebec. It is now in the poſſeſſion of Governor Preſcot."

For the deſcription of the Tabularia magnifica (of which is given a magnificent plate) we refer our readers to the volume. In the catalogue of ſome of the more rare plants obſerved in a Tour through the Weſtern Counties of England, by Meſſrs. Turner and Sowerby, we particularly noticed the Devonſhire plants; as we happened to have Polwhele's Deſcription of the Indigenous Plants of Devonſhire before us. Theſe plants are as follows: "*Rubia peregrina.* Hedges near Exeter, Plymouth, Sidmouth, Dunſter." *Turner* and *Sowerby.* "Wild Madder, near Exmouth, plentifully. High Road from Exeter to Newton. W. In the Waſte called the Torrs, between Puſlinch Bridge and Yealmton. Y. On the rocks near the bridge at Bideford, and all along the hedges on both ſides of the way between Weſtleigh and Bideford, and in many other places of this county. G. C. Very common in the hedges of the road from Barnſtaple to Bideford, and alſo near Braunton, and in various other places. W. A. *Polwhele.* "*Anchuſa ſemperirrens*, near Liſkead and Barnſtaple." *Turner* and *Sowerby.* "Evergreen Alkanat common in the lanes near Barnſtaple." *Polwhele.* "*Sedum Anglicum.*" Common near the ſea, in Cornwall and Devonſhire. *Turner* and *Sowerby.* "Engliſh Stonecrop, Rocks, ſtones, and driftſands." *Polwhele.* "*Crambe maritima.* Sidmouth cliffs, in inacceſſible places." *Turner* and *Sowerby.* "Sea-Cole, or Colewort. This delicious vegetable grows on the ſands by Slapton, and has been thence tranſplanted into our gardens. It delights in a looſe ſoil, as the roots run a great depth into the earth. It grows on Kenton Warren. It was introduced to the London markets in the Spring of 1795, for the firſt time, by Mr. Curtis." *Polwhele.* "*Lathyrus Aphaca.*" Cliffs near Sidmouth. *Turner* and *Sowerby.* "Yellow Vetchling. Hedges, near Chittlehamton." *Polwhele.* "*Vicia Sylvatica.* Cliffs near Ilfracombe." *Turner* and *Sowerby.* "Woodvetch, Lindridge, and the neighbourhood." *Polwhele.* It is ſatisfactory to obſerve the coincidence between theſe writers, with reſpect to rare plants; but we have not room to purſue the compariſon.

On the whole, we have no heſitation in declaring, that this volume is, at leaſt, equal to its predeceſſors; in point of entertainment, for common readers, it has greatly the advantage over the preceding volumes.

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*Planta's Hiſtory of the Helvetic Confederacy.*

*(Concluded from* Vol. VII. P. 382.)

AFTER reading the following inſtance of the vile treachery and cruelty diſplayed by Charles, Duke of Burgundy,

gundy, to a brave and unſuſpicious people, we ſhall be prepared to derive ſatisfaction and pleaſure from the account of his diſgraceful defeat.

" Charles was too impatient to wait for the return of ſpring. He quitted Beſançon on the ſixth of February; and on the twelfth appeared before Orbe, and ſpread a numerous hoſt all over the adjacent country. The Confederates loſt no time in aſſembling their forces. They met from all quarters: Berne and Friburg ſent garriſons to Iverdun and Granſon; but finding that the former poſt could not be maintained, they removed their men to Granſon, where preparations were made for a very vigorous defence. The Duke led his army before this place on the 19th, and eſtabliſhed his magnificent camp on the acclivities around it. On the 25th he carried the town by ſtorm, but had not as yet made any impreſſion upon the caſtle. The Confederates, under Nicholas de Sharnachthal and John de Hallwyl, were encamped at Morat, and were waiting for additional reinforcements before they would venture to relieve the place, which they well knew might hold out ſome time longer. Charles, exaſperated at the delay, oppoſed to his progreſs by ſo inſignificant an obſtacle, had recourſe to treachery. He ſent into the garriſon an emiſſary, to acquaint them that the Confederates were in the utmoſt diſcord, that the Burgundians had taken and burnt Friburg, and that Berne was on the point of ſharing the ſame fate; and likewiſe to admoniſh them to accept of their free diſmiſſal, which the Duke was willing to allow them, if they would immediately ſurrender. The garriſon hinted at the example of Brie; but the emiſſary vindicated his maſter by ſpecious pretences, and ſolemn aſſeverations, and poſitively declared that no harm ſhould befall them, if they repoſed full confidence in the Duke's honour and magnanimity.

" Thus influenced they ſurrendered, and marched out on the 27th of February: but ſcarce had they paſſed the gates when they were ſeized, bound, and led through the camp among the ſcoffs and inſults of the whole army. On the next morning four hundred and fifty of them were hanged on the trees round the town; and on the ſucceeding day, one hundred and fifty more, being the remainder of this devoted band, were carried out in boats, and ſunk in the lake. This atrocious deed, whilſt it drew upon the perfidious duke the execration of his foes, did by no means add to the love of thoſe who were willing to befriend him.

" The Swiſs army, meanwhile, which now conſiſted of near twenty thouſand men, had marched round the lake to Neuchattel, and on Saturday the third of March, arrived at Vaumarcus, where they began ſkirmiſhing with the Burgundian out-poſts, and encountered a battery which they could not ſilence. The report of the artillery brought the Duke inſtantly out of his intrenched camp. His van, conſiſting of ten thouſand Lombards and Savoyards, was led by Anthony and Baldwin, two baſtards of Burgundy, and the Prince of Orange; he headed the main body himſelf; and the rear he entruſted

to John Duke of Cleves. The ground was very uneven, and ſo interſected by torrents and ravines, as wholly to preclude the uſe of heavy cannon. The banners of Schwitz and Thun formed the van of the confederate army, and took an advantageous poſt on an eminence. They were ſoon joined by thoſe of Berne and Friburg. As they approached the enemy, they, according to their uſual practice, fell on their knees to implore a bleſſing from on high. The Burgundians, imagining this detachment to be the whole of the army, miſtook their act of devotion for an offer of ſurrender. Their firſt attack diſcovered their error; they were repulſed with loſs; and their leaders, perceiving how unfavourable the ſpot was for military evolutions, ordered their ranks to retreat, in order to allure the Confederates to a more advantageous ground. At this inſtant came forward more of the confederate banners, and the feigned retreat of the Burgundians was ſoon converted into a real flight; they fell back upon their main body, and threw it into the utmoſt confuſion. The duke flew among the diſordered ranks, exclaiming that the retreat of the van was a mere ſtratagem, and uſed every effort to reſtore order and confidence; but all in vain: more of the Swiſs banners came in ſight, and a general trepidation ſeized the whole: they gave way on all ſides; and not even truſting to the ſecurity their ſtrong camp might have afforded, fled in all directions.

"Thus did the Confederates, in a few hours, and with the loſs of only fifty men, obtain a complete victory; and, the whole Burgundian camp having fallen into their hands, they acquired a booty of which there is ſcarce an inſtance in hiſtory. Here they found abundance of ammunition and proviſions; 120 pieces of ordnance; moſt of them culverines; 400 magnificent tents, ſome of ſilk lined with velvet and embroidered with gold and pearls; 600 richly decorated flags. In the Duke's tent they found the largeſt diamond at that time known to exiſt; a precious jewel called the three brethren; a ſword ſet with ſeven great diamonds, ſeven rubies, and fifty pearls; his plate, ſaid to have been upwards of four hundred pounds in weight; great ſtores of rich carpets and tapeſtry; his golden ſeal, and the whole of his chancery. The nobles, who vied with each other in ſumptuous attire and equipage, loſt all their effects; nor could the many merchants, and upwards of 3000 women, who attended the camp, ſave any of their property. The loſs in men did not exceed 2000, but it would have been greater had the Swiſs had any cavalry. The Duke eſtimated his own loſs at one million of florins, and the whole booty is ſaid to have amounted to thrice that value. But the greateſt loſs of all was the loſs of reputation. The name of Charles no longer ſtruck terror around him; his allies became lukewarm: the Duke of Milan and the King of Sicily, the latter of whom had made a will in favour of Charles, publicly deſerted him: even Jolantha wavered in her fidelity, and ſuffered her brother-in-law, the Count of Breſſe, to ſeize on twenty thouſand crowns which Charles had entruſted to one of his nobles for the purpoſe of levying recruits in Savoy and the neighbouring provinces."

Popular

Popular commotions from whatever cauſes they ſpring, produce ſimilar miſchiefs; the angry paſſions of men are rouſed; the reſtraints of religion and law are laid aſide; all the fury which can inflame the breaſt and conſume civil ſociety burſt forth. A fatal inſtance of this is exhibited in the war in the Valteline and the factions which diſtracted the Griſon country in the year 1620.

"The rage of party diſplayed itſelf now with more malignity than ever. 'The people,' ſays one of their hiſtorians, 'reſembled a ſwarm of bees newly expelled from the hive, which roam wide in fear and trepidation, and know not where to ſettle, or whither to fly for ſafety or protection.' The Planta faction reſumed an aſcendency: they came in force to Coire; and in order to retaliate the ſeverities that had been exerciſed againſt them, erected a third criminal tribunal, in which Rudolph took the lead. New victims were ſelected; a looſe was given to the ſavage paſſions of the populace; and the acts of cruelty that were now practiſed ſpread a general conſternation among the diſtracted people. This gave riſe to a third, or, as it was named, 'the neutral party,' which propoſed a mutual amneſty, on condition that neither a Salis, nor a Planta, ſhould, during a certain period, hold any public office; that no foreign penſions ſhould be received by individuals; and that no foreign miniſter be ſuffered to reſide in the country. This propoſal, which was adopted, ſerved indeed to counterbalance, but by no means to allay the virulence of the two contending parties. The Salis faction raiſed a fourth criminal tribunal at Davos, in the league of the ten juriſdictions, which, in its turn, proceeded with exceſſive rigour, by tortures, fines, and capital puniſhments, againſt the friends, relations, and dependants of the Plantas; and no one could forebode the end of the calamities and confuſion which now prevailed throughout the country.

"Meanwhile the rage of frantic bigotry burſt out with unexampled fury in the ſubject province of the Valteline. After repeated murmurs, and various attempts to exclude the proteſtants from the province, the alarm bells tolled early on the nineteenth of July, throughout the valley; and a carnage inſtantly began, the particulars of which have been detailed by a great number of writers, and have filled all Europe with horror and deteſtation. Several of the magiſtrates, and their ſubſtitutes, and numbers of the proteſtant clergy, were butchered with the moſt remorſeleſs and inhuman barbarity. Sixty perſons were murdered at Tirano: at Teglio the aſſaſſins, after having put to death a miniſter in the pulpit, and a great part of his congregation, demoliſhed the church: at Sondrio they ſtormed the palace in which the governor reſided, and dragged him and his family into the Engadine, telling him that they would no longer ſubmit to the ſway of heretics: the houſes of all the proteſtants were pillaged and demoliſhed. A butcher boaſted that he had in one day ſlaughtered eighteen helpleſs victims. A proteſtant woman, who, with her infant daughter, had taken refuge in this country from the perſecutions

in Italy, was aſſailed by a band of mercileſs ruffians, and ordered to abjure her faith; but ſhe, claſping her child in her arms, firmly refuſed to yield compliance: the monſters ſtrove to tear the child from her, but ſhe, preſſing it ſtill cloſer to her boſom, boldly bid them defiance; finding they could not prevail, they ſtabbed her to the heart, and mangled her lifeleſs corpſe. The peaſants, in hopes of exempting themſelves from the future payment of their dues, were particularly hoſtile to their lords, landlords, and creditors; they purſued, like game, the unhappy fugitives, who ſought refuge in the mountains, woods, and remote caverns: they hurled many of them, with their wives and innocent children, down the ſteep precipices, and many they caſt into the rivers and torrents; many periſhed by the hands of their own brethren and neareſt kinſmen, who coveted their property. The horrors of this, and many ſubſequent days of havock and diſmay, are too ſhocking to be dwelt upon any longer than the teſtimony of hiſtory abſolutely requires. The Duke of Feria, at this time governor of Milan, never cleared himſelf from the imputation of having abetted this dreadful conſpiracy."

The following obſervations are ſo juſt and ſo well expreſſed on the nature of republican governments, and ſo well calculated to ſuppreſs a growing ſpirit of diſcontent, that the temptation of quoting them is too ſtrong to be reſiſted, nor would our readers, we are perſuaded, thank us for reſiſting it.

"It ſeems to be the peculiar fate of republics, that when by great unanimity and vigorous exertions, they have at length ſucceeded to repel and diſcourage the attacks of foreign enemies, the dæmon of diſcord invades the peaceful commonwealth, and prompts men of a reſtleſs ſpirit, and high ambition, to cavil at the authorities in which, perchance, no ſhare has been allotted them: and theſe, ſhould the rulers happen not to be endowed with ſufficient prudence, wiſdom, and moderation, either to reſtrain their ſeditious practices, or to yield to their juſt demands, are ſure to raiſe a clamour that will ever end in faction and domeſtic ſtrife. Of ſuch men there are numbers in every ſtate; and as no government upon earth can be perfect, they will always find plauſible pretences for arraigning either ſome inſtitution, or the conduct of ſome envied or perhaps offending magiſtrate. In a well regulated monarchy, ſuch men are long kept in awe by the vigour, the ſtability, and ſplendor of the throne: but in a republic, and eſpecially in a ſmall democracy, where individuals maintain a familiar intercourſe among themſelves, no ſuch faſcinating influence commands the deference of the ſubordinate ranks, in favour of thoſe who ſteer the helm. This no doubt is a trite obſervation; and yet the diſregard of it has hurried many ſtates into abſolute deſtruction, and many ſocieties and individuals into deplorable calamities: and to none perhaps does it apply more aptly than to the ſmall and once flouriſhing republic of Geneva, which probably might ſtill be happy, had the contending parties been wiſe enough to admit, that the beſt criterion of a good government is the proſperity of the community."

The

The author's remarks on the origin of the French revolution are alike judicious and ſatisfactory.

" No event in hiſtory will perhaps ever afford ſo much matter for ſpeculation to moral, as well as political theoriſts, as the tremendous revolution which has of late been ſpreading horror and devaſtation over the faireſt part of Europe. The inveſtigation of its origin and progreſs, whenever it can be entered into with the ample ſtock of materials, in which we ſhall yet awhile be deficient, will be attended with the greater difficulty, as no former conflict of a ſimilar nature has probably ever called forth ſo many energies and virtues, or ſet looſe ſuch a variety of vices and deſtructive paſſions, as the convulſion we are doomed to witneſs. While a few attentive obſervers have laboured, with abundance of ingenuity, to trace the whole cauſe of the evil up to the pernicious efforts of a few miſcreants, endowed with great genius, courage, and perſeverance, but with a malevolence which could only be gratified by the miſeries inſeparable from anarchy and ſedition; others have derived the calamity from the great change introduced within this century into the ſtate of ſociety, by the rapid influx of wealth from both the Indies, which, falling chiefly to the lot of the induſtrious, raiſed the lower claſſes nearer to a level with the ſuperior orders; and by the improved cultivation of the mind, which inſenſibly introduced a ſpirit of inquiry, and a preſumptuous arrogance, that gradually led men to over-rate the powers of reaſon, and unfitted them for the ſubordination, without which no government can poſſibly ſubſiſt. Many alſo have not ſcrupled to decide that a thorough change in the polity of Europe had become unavoidable, through the many glaring defects in moſt of the exiſting governments, rendered ſtill more inſupportable by the incapacity and mal-adminiſtration of thoſe to whom the direction of affairs had been committed.

" All theſe, no doubt, have ſome ſpecious arguments in their favour; but poſterity, whenever it ſhall explore the complicated maze of cauſes and effects which have brought on the eventful period we live in, will probably diſcover that many and various circumſtances have co-operated to produce the evil. While the malignity of the firſt promoters of revolutionary principles will unqueſtionably be found to have been the prime and moſt efficient agent; it will be fair to calculate how far the torpor, inconſiſtency, and weakneſs of thoſe who ought to have averted the ſtorm, may have contributed to facilitate the operations of the agitators, who had conſpired the downfall of all regular government. As ſeeds will germinate only in adapted ſoils; as, in inveſtigating the powers of a machine, we calculate reciprocal reaction as well as the force to be applied; ſo muſt we admit that the promoters of ſedition, the dextrous artificers of ruin, have manifeſtly taken into the line of account, the very feeble reſiſtance they were likely to encounter in the execution of their deſtructive plans. Future hiſtorians will probably eſtimate the pernicious effects of the puerile ambition and love of innovation, which, at this momentous criſis, actuated the firſt ſovereign of Europe; the avowed irreligion of the great Frederic;

deric; and the wanton dereliction of all principle of the proud Semiramis of the north: they will duly appreciate the inordinate ſelfiſhneſs of theſe three potentates, and their mutual accord in a flagrant act of injuſtice, * which in a private individual would have been deemed an atrocious theft; which at once broke through the faith of treaties, and damped the confidence nations had till then placed in the law that governed their relative concerns. Future annaliſts will probably deduce from theſe and ſimilar cauſes, an inevitable relaxation in the ties of reverence and loyalty which ought at all times to bind the people to their ſovereign, and a political indifference which gave too free a ſcope to the diſorganizers of our days, who were too keen and induſtrious not to avail themſelves of the encouragement ſo profuſely held out to them.

"In France the means of reſiſtance were ſtill more feeble than in other parts of the Continent; and here, accordingly, the ſeeds of ſedition firſt broke out into open inſurrection. That country had patiently ſupported two long reigns of depravity and enormous profuſion, which had ſo embarraſſed its finances that the benevolent monarch who ſucceeded, unwilling to recur to the deſpotic means uſed by his two predeceſſors, looſened the reins of his government by demanding voluntary ſupplies, which his people would ſtill have cheerfully granted, had not various concomitant circumſtances damped their loyalty, and alienated the ardent zeal for the glory of their monarchs, for which that nation had been long eminently diſtinguiſhed. Thoſe to whom the adminiſtration of public affairs had been conſigned were, for the moſt part, men deſtitute of the ſkill and vigour which the dangers of the times imperiouſly demanded. The glaring inſtances of depravity, moreover, not only winked at by the government, but even countenanced by the examples of thoſe of higher ranks and in conſpicuous ſtations, had long ſince offended and alarmed even the well-diſpoſed part of the nation, and greatly favoured the ſpirit of inſubordination which gradually burſt forth in all quarters. To this ſpirit the improvident Vergennes gave additional vigour by his moſt impolitic American war, which, while it countenanced an open reſiſtance to the eſtabliſhed authorities, greatly increaſed the ſpreading evil by an additional derangement of the finances. All this, too, happened at a time when the popularity of the ſovereign was greatly impaired by his frequent diſſenſions with his parliaments, whom the people had accuſtomed themſelves to look upon as their ſteady advocates, and whom repeated ſucceſſes had taught to aim at further triumphs. Deſigning men were not wanting, who eagerly embraced the opportunity of accelerating the diſturbances which they ſaw were now impending, and from which they had no doubt of deriving eſſential advantages. Aware that in order to arrive at their ends they muſt ſubvert the preſent ſyſtem of ſociety, they reſolved to rouze the inferior claſſes by the faſcinating cry of *liberty and equality*, which they well knew no labourer, no journeyman, no vagrant of idle propenſities and vicious habits would be diſpoſed to ſuppreſs; and

"* The partition of Poland."

by

by a ſpecious tender of a *repreſentation in the government*, which men even of ſuperior rank will often be inclined to favour, deeming it much more eligible to have an oſtenſible ſhare in the adminiſtration of public affairs, than to adhere to the peaceful enjoyment of domeſtic comforts, and the improvement of their private fortunes by the honeſt arts of induſtry and economy."

The account of the invaſion of this once happy country, the diſſolution of their confederacy, and the ſubjugation of a brave and free people, by a nation of banditti, combining the moſt conſummate fraud with the moſt open violence, cannot be peruſed without mingled ſenſations of pity, indignation, and horror.

" About five in the morning of this eventful day, Gen. Schawemburg attacked on a ſudden the front and each flank of the poſt of Frauenbrunnen; the place where, in a horrid night, the Berners, above four centuries ago, had defeated the Cambrian Ap Griffith, and his terrific Engliſh bands. Two thouſand horſe aſſailed the Swiſs, who had no cavalry to oppoſe; and what galled them far more, a numerous train of horſe artillery, the firſt that had ever paſſed their frontiers, ſpread death and diſmay throughout their ranks. The fierceneſs of the reſiſtance was unexampled. Women, endeavouring to obſtruct the effect of the artillery, are known to have placed themſelves before the mouths of the cannon, and to have hung on the wheels in order to impede their progreſs. The diminiſhed bands, ſeeing themſelves on the point of being ſurrounded, fell back to the village of Urteren, where they ſtood a ſecond conflict. Unable, however, to maintain themſelves they took poſt at the Grauholtz, an almoſt impenetrable paſs, about four miles from Berne, where, their right being covered by a rock, and the left by a ſwampy wood, they hoped effectually to ſecure themſelves by an abbatis in front. The ſtruggle had been no where ſo obſtinate, nor the carnage ſo great as at this poſt. At length, however, an opening having been made in the abbatis by the artillery, and a party of the enemy having climbed up the rock, and turned the right flank of the Berneſe infantry, they found this poſt no longer tenable. They fell back, but formed anew, and ſtood a fourth attack about a mile behind this laſt ſtation, and notwithſtanding their heavy loſſes, and their being exhauſted with fatigue and want of ſuſtenance, they yet fought a fifth time before the gates of Berne! Men, women, children, and the cattle grazing on the meadows, fell promiſcuouſly by the bayonets, ſabres, and cannon of the invaders: yet theſe victims belonged to a people who are ſaid to have called in a foreign power to free them from the tyranny of an oppreſſive government.

" Berne, throughout this awful day, heard the inceſſant roar of cannon and muſketry from various quarters, and ſaw the laſt diſaſterous conflict under its own walls. No preparations whatever had been made for the defence of the city. Horror and deſpair ſeized all the inhabitants. In this extremity the new regency, in its laſt agony, demanded a capitulation, or rather a ſafe-guard againſt the licentiouſneſs of the victorious

victorious ſoldiers; and in the evening the city ſurrendered, without any terms but a mere gratuitous promiſe of protection for the perſons and property of the citizens. A tree of liberty was ſoon after planted in the preſence of Gen. Brune. Friſching, although preſident of a new proviſionary regency, yet a ſilent mourner over the calamities of his country, officiated at the inauguration. 'There,' ſaid he, addreſſing the French General, 'there is your tree of liberty: may it bring forth wholeſome fruit.'

"About noon, when all hopes were relinquiſhed by the terrified regents, they diſpatched the fatal order to the diviſions at Neweneck and Gumminen to abſtain from all farther hoſtilities. Some of theſe brave, and, on that very day, victorious, men, retreated to the city, and others bent their way towards their homes in the Oberland. The latter, frantic with rage and deſpair, fell upon their officers, ſlew their two Adjutant-Generals, Crouſay and Gumoens, and throughout the evening an epaulette was conſidered as a death-warrant. Among theſe leaders were alſo Steiguer and Erlach. The former, in diſguiſe, and amidſt intoxicated ſoldiers, peaſants, and even parties of light troops of the enemy, reached the lake of Thun on foot. Extreme laſſitude compelled him to ſeat himſelf on the trunk of a tree, and there he ſlept awhile. He then found means to croſs the lake, and, ſtill unknown, eſcaped the frenzy of the enraged villagers, and reached at length the canton of Underwalden; but he did not think himſelf ſecure until he entered the gates of the Auſtrian town of Bregenz.

"The fate of the unhappy Erlach was ſtill leſs propitious, unleſs indeed he would have deemed it a calamity to ſurvive the downfall of his country. A conſiderable number of arms, ſome artillery, and ample ſtores of ammunition and proviſions, together with a treaſure of about 1,60,000l. ſterling, had, early, in this year, been ſent into the impregnable retreats of Haſli and the Oberland, as a depot in caſe of emergency. Thither Erlach reſolved to ſpeed his way, ſtill hoping that he might collect a force ſufficient to preſerve ſome remnants of the now ſhattered republic. Being arrived at Muſingen, about midway, between Berne and Thun, he was recognized by ſome ſtraggling ſoldiers, who immediately ſeized, tied, and placed him on a cart, meaning to convey him to Berne: but another party of infuriated ſoldiers and peaſants ſoon after met the eſcort, fell upon the unhappy victim, and amid horrid ſcreams and execrations, ſtruck him with their hatchets, and bayonets, and diſpatched him. His wretched widow eſcaped a ſimilar fate merely by a ſtupor, which for a time bereaved her of her ſenſes. She took refuge in a ſolitude, at the upper extremity of the lake of Thun. The aſſaſſins having, on the following day, been interrogated concerning the motives of this atrocious deed, owned that ſome Frenchmen had ſhewn them letters which they aſſured them came from Erlach, in which he promiſed to betray his country, and to facilitate the defeat of his army. Mr. Mallet du Pan aſſerts this fact on indubitable authority, and at the ſame time records many inſtances of the devoted heroiſm of individuals, and eſpecially of women and young girls, who fell in the ſeveral encounters.

A ſenator

A ſenator blew out his brains rather than ſurvive the frredom of his country; and upon the whole nothing appears more evident, than that the fall of the Confederacy can by no means be aſcribed to the degeneracy of the people."

The reduced and deplorable ſtate of conquered Switzerland is thus ably deſcribed by B. Zeltner in an official note:

" The miniſter plenipotentiary of the Helvetic republic fulfils the firſt and moſt pleaſing of the duties impoſed on him by his conſtituents, in teſtifying to the Great Nation, and to its conſtituted authorities, their gratitude for the benefit conferred on them, of a conſtitution founded on the principles of liberty and equal rights. Could the Helvetian republicans have recovered their indefeaſible rights without being deprived of all the means of enjoying them, the gratitude they now profeſs would know no bounds.

' Intimately connected with the French nation during many centuries, by all the ties of mutual eſteem, by the intercourſe of commerce, and treaties founded upon reciprocal advantages, the Helvetic people would with rapture ſtill be its faithful ally, its friend, and its admirer, did not too many ſufferings attend their political regeneration. Is it then written in the book of deſtiny, that the noble gift of freedom muſt be purchaſed at the price of every kind of oppreſſion which can afflict a people?'

" Theſe ſufferings and theſe oppreſſions he next paints in colours which muſt excite compaſſion, if not horror. ' When, in conferring freedom on a people,' he continues, ' you clothe it in the rags of miſery; when you compel it to exchange its gay and genuine felicity for gloomy dejectedneſs, and all manner of vexation; when the huſbandman foregoes his plough, and the artiſt both his work and implements; when the virtuous and peaceful citizen is ſtript of his property, and all his rights are trampled upon, you have, O Great Nation! you have miſſed your aim. *England triumphs.*

' They are not empty declamations, not vague alarms, which the Helvetic Miniſter here lays before you. He undertook the ſolemn obligation to tear aſunder an odious veil. He will fulfil his duty with the frankneſs and ſimplicity that has always been the characteriſtic of the nation he repreſents; and with a heart that beats only for liberty, he will adduce facts, and eſtabliſh them upon inconteſtible evidence.'

" After ſpecifying more particularly ſome of the moſt atrocious cruelties practiſed by the French ſubſtitutes, the Miniſter proceeds: ' The conſequences of ſo irritating a conduct againſt a people, not diſtracted by pleaſures, nor to be awed by fear, though it may be guided by gentle means, are indeed alarming. It is exceedingly impolitic not to ſtudy their character more attentively. This brave, but headſtrong people, adhere firmly to their religion, to their democracy, and to their ancient manners. Whatever bears the ſemblance of infidelity or outrage, revolts their honeſt minds, and fills them with indignation. When they have nothing more to loſe, when urged by deſpair, they

they will yield themſelves up to every exceſs; and Helvetia may become the theatre of ſcenes far more horrible than thoſe of the Vendee. The writer trembles in uſing this language, but it is his duty to uſe it. Not to reveal the whole truth to the French Directory, were an unpardonable offence.'

"The nature of the grievances he complains of may be gathered from the articles of redreſs he demands in the name of his republic. Theſe were, the replacing of all the public funds, which had been ſeized and carried away: a repeal of the contributions laid on without the leaſt retroſpect to the abilities of the contributors; the return of the artillery, arms, ammunition, and, in a word, all that the French had purloined from the Swiſs; an immediate reduction of the French army in Swiſſerland, eſpecially the cavalry, and that what remained ſhould be quartered in barracks; and laſtly, that the agents of the French republic, as well as the commanders of the French troops, ſhould be inſtructed to concert their meaſures with the Helvetic government, to act only in its name, and with its approbation."

This Hiſtory of the Riſe and Fall of the Helvetic Confederacy is peculiarly intereſting from the well known virtues of the people whom it celebrates, and the recent calamities which they have endured. The author has done himſelf great credit in having, in ſo comparatively ſhort a time, and when events were ſo recent, produced a work which will form a valuable addition to the hiſtoric library; and exhibit a laſting monument of the diſtinguiſhed abilities, patient inveſtigation, genuine patriotiſm, and ſincere piety, of its author.

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*Reflections on the Political and Moral State of Society at the Cloſe of the Eighteenth Century.* By John Bowles, Eſq. Author of Reflections on the Political State of Society at the Commencement of the Year 1800, &c. &c. 8vo. Pp. 270. 5s. Rivingtons. 1800.

MR. BOWLES, whoſe writings are well known to the public, has here entered upon a vaſt field of moral and political diſquiſition, in which *facts*, of the moſt important and intereſting nature, abound, to direct the ſteps, and to inform the mind, of the author. From theſe facts he has accordingly drawn deductions of the utmoſt conſequence to the preſent well-being, and the future fate of ſociety; as well as to the preſent and future happineſs and welfare of the individuals of which it is compoſed. He firſt enters into a deliberate inveſtigation of the motives which actuated both parties, in the offer and rejection of the late overtures for peace, by the French Conſul and the Britiſh Miniſter; he cloſely examines the nature, and the object of Buonaparte's propoſitions, and he

he clearly ſhews that they could not have been accepted by a Britiſh Miniſter, without a ſcandalous dereliction of principle and violation of duty; and therefore fairly concludes, that the offer was inſincere, and only made from the conviction that it would not be accepted. The author's chain of reaſoning on this point is cloſe, connected, and concluſive; his facts are undeniable, and his inferences are ſuch as partizans may deny, but as no honeſt man can reject. In a note to P. 24, he ſucceſsfully combats and expoſes a ridiculous idea, promulgated by men, who found themſelves overpowered by the cogency of the arguments adduced by their adverſaries, that no man "can from pure, diſintereſted, and honourable motives, ſupport the cauſe of *Religion*, *regular Governments*, and *ſocial Order?*" He contends, as another writer had contended before him,* that men who advance ſuch prepoſterous notions, muſt reaſon from the ſelfiſhneſs of their own minds; from an unwillingneſs to allow to others a degree of integrity which they are conſcious of not poſſeſſing themſelves. Mr. B. very properly aſſerts his own independence, and vindicates the freedom of his opinions. From the confeſſions of Meſſrs. Fox and Erſkine, in England, and of the partiſans of the *laſt* new Government in France, he proves the inevitable tendency of the French Revolution, to excite uneaſineſs, and to ſhake the very foundations of Civil Society in every nation of Europe. After quoting paſſages from recent ſpeeches of the gentlemen juſt mentioned, he ſubjoins the following pertinent obſervation and appoſite fact.

"The above admiſſions, however ſtriking, are very far from conveying an adequate idea of the danger to which all countries were betimes expoſed by the French Revolution; for they are ſilent reſpecting one great ſource of that danger, the ſyſtem of univerſal ſubverſion which was adopted by the French Revolutioniſts, and their unceaſing endeavours, by public declarations and by private machinations, to excite every people under Heaven to revolt againſt their government. Theſe attempts are now univerſally known; but it may not be amiſs to quote, in illuſtration of the truth, which was betimes avowed by the Republicans of France—that they embraced the whole world in their ſyſtem of fraternity, a ſong with which they amuſed themſelves in the year 1792:

'Nous irons voir dans la Turquie
Le diſciple de Mahomet;
Il faut qu'il ſoit de la partie,
Nous lui dirons notre ſecret:

* See Gifford's Second Letter to Erſkine.

S'il

Sil prete ſon ſerment civique,
Et s'il renonce a l'Alcoran,
Nous lui donnerons, au lieu d'un Turban,
Le Bonnet de la Republique.'

" After peruſing theſe early effuſions of French Republicaniſm, the ſurpriſe which has been excited by the exhibition of ſuch characters as *Ali* Buonaparte and *Abdallah* Menou, muſt be conſiderably diminiſhed."

On the other hand, the author comments, with great, but merited, ſeverity, on the ſtrange and prepoſterous declaration of Mr. Fox, that as we had not refuſed to treat with the lawful Monarchs of France, who had always been our rivals and our enemies, ſo ought we not to refuſe to treat with their Republican imitators. This leads Mr. B. to conſider and to diſplay the fundamental difference between the preſent and all former wars, and between the *Social* and the *Revolutionary* ſyſtem.

" So diametrically oppoſite are theſe ſyſtems, that light and darkneſs, good and evil, do not exhibit a greater contraſt. The latter, which is properly termed the *Social* ſyſtem, is founded upon religion, morality, and law. Its tendency is to reſtrain the paſſions and controul the vices of mankind, and to counteract the evil propenſities of human nature. It endeavours to regulate the conduct of individuals by the rules of virtue. It preſcribes to ſtates, in their mutual intercourſe, the obſervance of equity, good faith, and moderation. Its objects, in ſhort, are order, juſtice, peace, ſecurity, and the protection of all the bleſſings, which conſtitute the happineſs of human life. On the other hand, the *Revolutionary* ſyſtem tends to the ſubverſion of religion, morality, and law, the ancient foundations of ſociety. Inſtead of correcting or controuling, it gives a full ſcope to human depravity. It releaſes the paſſions from all reſtraint, and encourages both individuals and ſtates to diſregard every rule, which has been wont to keep them within the bounds of rectitude or moderation. It is incorporated with a new ſcheme of philoſophy, of which the tendency is to corrupt the heart, and to dry up the very ſources of virtue. Its object, in ſhort, is to diſſolve the bands of ſociety, and to introduce diſcord, oppreſſion, licentiouſneſs, and anarchy.

" It is true, the Social ſyſtem cannot prevent the commiſſion of great crimes; it cannot entirely reſtrain, either individuals or ſtates, from acting injuriouſly and flagitiouſly. While man is an imperfect being, ſubject to paſſion, and expoſed to temptation, he will, at times, be a diſgrace to his ſpecies, and a juſt object of divine and human vengeance. But this ſyſtem, though it cannot render him perfect, has hitherto confined his *depravity* within ſuch bounds as are eſſential, not merely to the exiſtence, but to the general well-being of ſociety. It operates as a never-ceaſing check upon human wickedneſs. It places religion, morality, law, habit, opinion, diſgrace, in ſhort, the whole force

force of the Social machine in oppoſition to the violence of temptation and the influence of corruption. Every crime is an infringement of its rules. It is impoſſible to conceive an act, injurious either to a community or an individual, which is not a violation of its principles. Under ſuch a ſyſtem the moſt abandoned characters meet, on all ſides, with obſtacles to the gratification of their depraved propenſities, and although it is impoſſible for it to ſuppreſs fraud, perfidy, ambition, and injuſtice, ſtill it takes precautions to guard againſt their effects, and to check the evils, which cannot be entirely prevented. In proportion to the ſtrength of this ſyſtem, and to the influence of the principles on which it is founded, virtue and happineſs muſt prevail in the world; and it is from the decay of its authority, and the neglect of its rules, that flow thoſe diſorders, which embitter human life and diſturb the general tranquillity.

"If the monſters of the French Revolution had been under the controul of ſuch a ſyſtem, they could never have exhibited ſuch ſhocking ſpectacles of unexampled depravity. They would, doubtleſs, have been peſts to ſociety; but they would have been deſtitute of thoſe means of boundleſs miſchief, by which they have been enabled infinitely to ſurpaſs all the monſters of former times. Buonaparte himſelf might, perhaps, have paſſed as an ordinary villain; or if, impelled by the matchleſs atrocity of his diſpoſition, he had exceeded the uſual bounds of wickedneſs, ſtill he would have wanted an opportunity of ſhewing what dreadful and aſtoniſhing lengths of iniquity human nature can go, when releaſed from thoſe reſtraints, legal, moral, and religious, to which, in every preceding period of the world, mankind have, more or leſs, been ſubject.

"The Revolutionary ſyſtem, on the contrary, is a nurſery of vice, a hot-bed of corruption. The foulеſt and moſt deſtructive crimes grow out of its principles, and are in conformity with its rules. It diſſolves every reſtraint upon human depravity. It preſents every temptation to human infirmity. It makes crime the only road to ſucceſs, the only path to exaltation. Its means of attaining power are tumult, ſedition, treaſon, rebellion and regicide. Its means of preſerving authority are oppreſſion, tyranny, confiſcation, judicial murder, war, and univerſal excitement to revolt. It calls into action whatever is corrupt or evil-diſpoſed in ſociety. By perfidious but ſpecious promiſes of liberty and happineſs, it unſettles the minds of men, it diſturbs their feelings and their habits, and it ſeduces their affections from inſtitutions which they have been accuſtomed to love and revere. It diffuſes a ſpirit of licentiouſneſs, it poiſons the fountains of virtue, it withdraws from paſſion its moſt powerful reſtraint, the proſpect of a future ſtate, and by thus corrupting the morals of mankind, it renders them an eaſy prey to its deſtructive fury. It gives a new, an indelible taint to the human heart, and a deeper dye to every ſpecies of guilt. It renders diſaffection more extenſive, faction more deſperate, ſedition more active, conſpiracy more daring, treaſon more malignant, and impiety more blaſphemous. In one word, this horrid ſyſtem exhibits, in practice, the extraordinary and awful phenomenon of a ſet of men, inveſted, by the

above means, with the powers of government, and exerciſing thoſe powers for the deſtruction of all other governments; attacking the very foundations of all legitimate authority, and endeavouring to overturn the ancient edifice of ſociety, in order to erect, upon its ruins, a far more extenſive and oppreſſive deſpotiſm, than has ever yet exiſted upon the face of the earth.

"But can it be true that ſyſtems, which in principle exhibit ſo great a contraſt, reſemble each other in practice? Can the waters which flow from ſuch different fountains be ſimilar in quality? This would be ſtrange, indeed! It would be contrary to the whole courſe of nature. It would, in effect, totally confound virtue and vice, and reduce the difference between them to a mere name. Such, however, is the paradox which the advocates of France would perſuade us to admit. Obliged, at length, to give up the purity and perfectibility of the new ſyſtem, and to acknowledge that, in ſpite of all their predictions in its favour, it has not only failed to produce any improvement in the ſtate of ſociety, but has equalled, in depravity, whatever has gone before it; they now, as their laſt reſource, and in the hope of ſtill prevailing on mankind to believe that its deſtruction would not be productive of any advantage, contend that it has only imitated the example of former times; that it has diſplayed nothing new in wickedneſs, and that it has been guilty of no atrocity, which is not to be matched in the records of hiſtory.

"If this ſtatement were true; if the deeds of Republican France did not exceed all example of iniquity; ſtill the mode of reaſoning here reſorted to would be the moſt fallacious that was ever employed. That the hiſtory of the world abounds in crime, no perſon attempts to deny. That the peruſal of that hiſtory often fills the ſoul with horror, it is impoſſible to diſpute. That at the moment of ſuch peruſal the reader is apt, ſometimes, to exclaim, can any thing worſe have been done by Republican France! the experience of moſt readers will confirm. But theſe crimes, which ſo juſtly excite the utmoſt indignation, form only a part, though a very conſpicuous one, of the picture which hiſtory preſents to the view. That picture has its lights, as well as its ſhades; it has its bright and cheering parts, as well as thoſe which are diſguſtful and ſhocking; it exhibits not only the horrors of war, but the bleſſings of peace; it diſplays the moſt ſplendid virtues, as well as the moſt atrocious vices, while it holds forth ſome characters which excite deteſtation, it preſerves others which inſpire love, and even command admiration; it will perpetuate the memory of an Antoninus Pius, and a George the Third, as well as of a Nero and a Caligula, of a Robeſpierre, a Marat, and a Buonaparte. How different the picture of Republican France! *There* nothing meets the eye but one uniform, unmixed ſcene of wickedneſs and crime;—no light,—but only 'darkneſs viſible,'—no interval of peace,—no pauſe from the furious rage of deſolating war, no virtue to relieve the horrid maſs of impiety and vice; not a ſingle action which can produce any ſentiment but loathing; not a ſingle character, amid the vaſt Revolutionary group, which can excite any feeling but abhorrence."

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The author purſues this contraſt, and this ſtrain of reaſoning for ſeveral pages, and he cloſes with the very juſt remark, on the French Republic, that "her characteriſtic is a ſpirit of deſtruction; her animating principle is a love of demolition." The imminent danger of concluding a peace with this enemy of the human race is placed in a ſtrong point of view, and the arguments urged on the ſubject are ſuch as muſt produce conviction in every mind in which reaſon is not wholly blinded by prejudice, or principle utterly ſubdued by intereſt. The triumph of the Jacobins, on the concluſion of ſuch a peace, is repreſented in high, but natural, colours.

"This idea is ſo tranſporting to them, that they ſometimes chaunt their Iö Pæans by anticipation: thus Mr. Wakefield—'For myſelf, who have exulted in the ſucceſs of the French, and the diſgrace of their inſolent and odious foes, with a keenneſs of tranſport not to be deſcribed, I have been long prepared to hail the triumphant entry of a Republican Repreſentative; and ſhall exclaim, with equal ſincerity and rapture,

'Dicite Iö Pæan et Iö bis dicite Pæan.
Oh! may I live to hail that glorious day,
And ſing loud Pæans through the crouded way.'

"The ſame writer thus bears teſtimony to the deleterious influence which the neighbourhood of the French Republic would have on the Britiſh character and manners—

'The neighbouring influence of the French Republic; not her arms, but the ſilent and tranquil operation of her principles, on our character, our manners, and our policy; an imperceptible, efficacious energy! which nothing can preclude, nothing can counteract, and nothing eventually reſiſt.' See a Reply to the Letter of Edmund Burke, Eſq. by Gilbert Wakefield, B. A."

And ſpeaking of the "Imperiſhable ſeed" ſown by the advocates for the Rights of Man, he adds;

"The modern philoſophers do not deſpair becauſe the ſucceſs of their labours is poſtponed, or becauſe the moſt zealous patrons of their cauſe frequently become its martyrs. Of this we are aſſured, by Mr. Southey, in the following lines:

'The damning guilt
Of Briſſot murdered, and the blameleſs wife
Of Roland! martyred patriots! ſpirits pure,
Wept by the good ye fell! yet ſtill ſurvives,
Sown by your toil, and by your blood manured,
Th' imperiſhable ſeed; and now its roots
Spread and ſtrike deep, and ſoon ſhall it become
That tree beneath whoſe ſhade the ſons of men
Shall pitch their tents in peace.' JOAN OF ARC."

The character of *Buonaparte* is ably drawn. We recommend it, moſt earneſtly, to the ſerious contemplation of the *liberal* and *candid* men of the age; of thoſe *moderate* and *indulgent* gentlemen who would fain exclude from our vocabulary, the *unpolite* expreſſions, *Atheiſt*, *Deiſt*, *Villain*, *Hypocrite*, *Thief*, *Adulterer*, *Aſſaſſin*, cum multis aliis, ejuſdem generis; who would hear, with wonderful complacence, the Saviour of the world blaſphemed, but would evince the utmoſt indignation, if a French Conſul were termed a *murderer*; an American Preſident, a *rebel*; or an Engliſh Patriot, a *traitor*. Mr. B. demonſtrates, from the declarations and the conduct of this revolutionary fiend, that he is ſtill, what we have invariably repreſented him to be, a rank, determined, Jacobin. We lament, extremely, the narrowneſs of our limits which prevents us from giving the whole of this character, which, in the preſent ſpirit and temper of the times, ought to be univerſally known, and ſtudied; ſome of its leading features, however, we muſt lay before our readers, who will ſee that the author's ſentiments reſpecting the panegyric which Mr. Sheridan had the effrontery to pronounce, in the Houſe of Commons, on the revolutionary Hero of France, are perfectly conformable with thoſe which we have invariably declared, whenever the ſubject has preſented itſelf to our notice.

"Incredible as it may ſeem, there are politicians, whoſe faith in ſuch extravagant reveries would induce them to leave this ambitious tyrant, this conſummate hypocrite, in poſſeſſion of almoſt one half of Europe, rather than continue a war which, from its commencement, has been attended with a progreſſive increaſe of national ſecurity: and though he has hitherto diſappointed the hopes they entertained of ſeeing him, like Monk, the champion of royalty, ſtill they are unwilling to doubt of his converſion; or thinking, perhaps, that when he played the Jacobin, he played the hypocrite, they now expect him to blaze out in the character of a great and beneficent Potentate, and, inſtead of abuſing his immenſe power, to cultivate the arts of peace, to maintain the general tranquillity, and to ſeek only to make his ſubjects happy, and his empire flouriſhing. Thus an honourable Senator, in the exceſs of tranſport with which the victory of Marengo inſpired him, is reported to have 'put it to the feelings of every member of the houſe,' (which he addreſſed) 'whether every one action of Buonaparte, ſince the overtures which he had made in the preſent year, had not tended to raiſe him in the eſtimation of every candid man.' And the ſame Senator is further reported to have expreſſed a hope that 'this magnanimous perſon, though a kind of ſelf-appointed Dictator, would exerciſe his power in bringing about the liberty of France.'

"Whether the Jacobiniſm of Buonaparte be real or pretended, it is pure, genuine Jacobiniſm, which is here attributed to a Britiſh Senator. For what elſe is it to promote the cauſe of anarchy and oppreſſion, by a proſtitution of the name of liberty? But who, that had

had not lived in theſe degenerate days, could believe it poſſible for ſuch baſe adulation to be offered, in the preſence of a Britiſh parliament, to the moſt deteſtable miſcreant, by whom the vengeance of Heaven has ever puniſhed the ſins of mankind? Who could believe it poſſible for a Britiſh oppoſition to be ſo loſt to every feeling of virtue, patriotiſm and decency, as to kiſs the feet of ſuch a wretch, in veneration for his triumphs over the Allies of their country? But although it is now demonſtrated by experience, that faction is capable of degrading even Britons to ſuch aſtoniſhing depths of infamy, ſtill every one who is not factious will rather expect the Ethiopean to change his ſkin, and the Leopard his ſpots, than Buonaparte ever to be any thing elſe than a ſcourge to humanity. Although a Member of Oppoſition may conſider the battle of Marengo, becauſe it ſeems to fix an Uſurper in his ſeat, and to preſerve his Republic from the dangers which before impended over it, as a full atonement for his crimes, both in Italy and Egypt, for his numberleſs murders, for his wanton maſſacres, and for his matchleſs impieties, ſtill every heart, in which the moral ſenſe is not quite extinct, will but abhor the more ſuch a prodigy of guilt, ſuch a monſter of cruelty, perfidy and blaſphemy, on account of every ſucceſs he may obtain in that cauſe, in which all his paſt atrocities have been perpetrated. The very perſons who now idolize this military buccaneer on account of the ſplendour and importance of his victories, have been accuſtomed to exclaim againſt thoſe conquerors who are renowned in hiſtory for having, to gratify their ambition, invaded the peace of countries which had done them no injury, ſeized upon territories to which they had no right, and deluged the earth with blood. The cenſure of ſuch exploits is certainly juſt; and it is fraught with an uſeful admonition. Mankind have always been too apt to be dazzled by ſucceſs, and, in admiration of the triumphs, to forget the crimes of the Alexanders and the Cæſars, who have diſturbed the peace of the world. But how comes it to paſs that the moral philoſophers who judge ſo rightly of former times, and who ſee in the heroes of antiquity but ſo many robbers and murderers, are loſt in admiration of Buonaparte, becauſe they think (with Mr. Sheridan) that 'he has diſtanced every military exploit in modern times, and achieved what never has been attempted from the days of Hannibal to the preſent period.'

"This inconſiſtency is the more ſtriking, becauſe, admitting, for the ſake of argument, that there is no exaggeration in the above ſtatement, although in the judgment of military men the perſon therein deſcribed is but a raſh and deſperate adventurer; admitting that a General, ſhamefully driven, with his beſt troops, from a place 'not defenſible according to the rules of art,'* by a naval officer, at the head of a few ſeamen, and of a garriſon of undiſciplined Turks, that ſuch a General may vie with a Marlborough or a Suwarrow; admitting that Buonaparte was raiſed to the higheſt pitch of military fame by the battle of Marengo, in which battle, however, *he* was cer-

* See Sir Sidney Smith's Letter to Evan Nepean, Eſq. dated the Tiger off Jaffa, June 19, 1799.

tainly defeated, and the entire honour of the victory remained with Deſſaix; ſtill, in every other reſpect, connected with the character of a hero, he is a juſt object of extreme deteſtation. The illuſtrious Chieftains, the brilliancy of whoſe exploits has rendered them famous in hiſtory, poſſeſſed qualities, independently of bravery and conduct, which juſtly ennobled them in the eſtimation of mankind. They had a greatneſs and generoſity of ſoul, a loftineſs and dignity of mind, which not only rendered them incapable of any thing mean and baſe, but which ſometimes impelled them to actions ſo grand and ſublime, as to command the applauſe even of thoſe perſons who are moſt indignant at their inſatiable ambition. They had alſo a ſenſe of humanity, a compaſſionate tenderneſs of heart, which made them ever ready to fly to the relief of a vanquiſhed foe, and to alleviate, by kindneſs and ſympathy, his misfortune and his ſufferings. Until this day, ſuch qualities have always been conſidered as eſſential to true heroiſm; and no perſon who was deſtitute of them, however brave, enterpriſing and ſucceſsful, has been dignified with the title of great. Borgia was, perhaps, as bold and undaunted in the field as Julius Cæſar; but if he had gained as many triumphs as that renowned commander, he would ſtill have been deteſted as a monſter, inſtead of being admired as a hero. Who, then, will dare to proſtitute the name of Greatneſs, by uniting it with that of Buonaparte—*Monſtrum nullâ virtute redemptum*—of whom no one trait of generoſity is recorded—who has, in no one inſtance, uſed ſucceſs with moderation—the baſeneſs of whoſe actions infinitely exceeds the ſplendour of his victories—who is ſtill more diſtinguiſhed by craft, perfidy, cruelty, and oppreſſion, than by military atchievements—who, beſides having ſhewn himſelf, on various occaſions, as prodigal of human blood as Robeſpierre, is, in other reſpects, an object of ſtill greater deteſtation to every virtuous and conſiderate mind, than even that unfeeling monſter—who crouded into a ſingle expedition, treacherouſly undertaken againſt a country, enjoying, without ſuſpicion of danger, a profound peace, and whoſe Government was in perfect amity with France, more baſeneſs and atrocity than can be found in the life of any other man—who commenced that expedition with openly blaſpheming his God, abjuring the Saviour of the world, renouncing the faith which he had till then profeſſed, and, to facilitate the ſucceſs of his enterprize, hypocritically aſſuming the religion of the people whom he came to enſlave—who then unneceſſarily aſſaulted a defenceleſs place, which he might have obtained by ſummons, and, that he might ſtrike a *ſalutary* terror, wantonly and indiſcriminately maſſacred men, women, and children at the breaſt—who, after cauſing, by the orders which he iſſued, the French Admiral to loſe his life with his fleet, calumniated his memory by attributing his diſaſter to his own fault—who at Jaffa murdered his Turkiſh priſoners in cold blood, three days after their capture—who, at Acre, ſuddenly and treacherouſly aſſaulted the place, when, by propoſing a ceſſation of arms, for the purpoſe of burying the dead, he hoped he had put the garriſon off its guard—who, having in vain attempted to aſſaſſinate, traduced Sir Sidney Smith, by falſely and maliciouſly charging him with intentionally expoſing

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his priſoners to the infection of the plague—and, finally, who baſely deſerted his own army, and ſecretly ſtole away to France when he found his expedition deſperate. Shall ſuch a man be named with a Cyrus, or even with an Alexander; with a Vth Henry of England, or a IVth Henry of France; unleſs it be to heighten, by a dark and diſguſting contraſt, the luſtre of their characters. If Mr. Sheridan were deſirous of exhibiting human nature in the moſt odious light in which it has ever appeared, could he do this more effectually than by preſenting on the ſtage, without any exaggeration of the fact, his admired hero, at once cajoling and inſulting the unfortunate Egyptians, by that miſerable farce of *Liberty and free Government*, which his own General Boyer thus deſcribes:—'I went yeſterday to ſee the inſtallation of the Divan, which Buonaparte has formed. It conſiſts of nine perſons; and ſuch a ſight! I was introduced to nine bearded automatons, dreſſed in long robes and turbans; but whoſe mien and appearance altogether put me ſtrongly in mind of the figures of the twelve apoſtles in my grandfather's little cabinet.'—Should Mr. Sheridan then be deſirous of placing human nature in a more favourable light, he might change the ſcene to the tent of Darius, and there exhibit the *true* hero, who, after the battle of Iſſus, diſplayed a greatneſs of ſoul, a moderation in ſucceſs, and an humanity towards the vanquiſhed, which eclipſed the luſtre of his victory, and which furniſhed one of thoſe models, by which our youth are ſtill taught to cultivate a taſte for the ſublime and beautiful in human actions. But how, alas! will the taſte of our youth be corrupted, if, deducing their models from Oppoſition eloquence, they ceaſe to diſcriminate between moral qualities, confound the very extremes of virtue and vice, and, making ſucceſs their only ſtandard of perfection, loſe their reliſh for true glory, and their abhorrence of whatever is ſordid and deteſtable!"

The perfidy of this man, diſplayed in his final inſtructions to Kleber, on his departure from Egypt, next engages the author's attention; who ſums up the whole by an accurate ſtatement of his conduct, *ſince* he ſeized the reins of government in France. "The Tree of Liberty is ſtill his ſtandard, and no ſooner was he again triumphant in the North of Italy, than it was again planted at Milan. Even his proclamations are formed upon the Jacobin model. He comes, as formerly, to ſubject and enſlave, with liberty and independence in his mouth. He announces his approach, not as an enemy and a conqueror, but as a friend, as a deliverer from oppreſſion, as a reſtorer to freedom. He re-echoes thoſe hacknied promiſes to reſpect both religious and civil rights, which were heretofore the precurſors of his moſt outrageous acts of pillage and cruelty, and he violates them in the ſame manner as formerly."—Specimens of his proclamations are produced in ſupport of theſe aſſertions; and Mr. B. then proceeds to exhibit the moſt deciſive proofs of the moſt ſcandalous breaches of good faith on the part of this

*regenerated* Jacobin; and of his moſt ſhameful diſregard to the moſt ſolemn treaties; ſuch as his wanton infraction of the armiſtice in Italy;—his invaſion of Tuſcany, the neutrality of which he had *expreſsly guaranteed*; the plunder of Florence and Leghorn; and the demolition of the fortreſſes of Ulm, Philipſburg, and Ingoldſtadt, in direct violation of a ſolemn engagement! Such flagrant and multiplied inſtances of profligacy are not to be paralleled in the annals of Europe, previous to the year 1787. The author, having preſſed the inference, drawn from theſe facts, very powerfully, upon his readers, laſtly conſiders the actual ſituation of France, putting her deſtructive principles entirely out of the queſtion, ſolely as to the extent of her territorial power; and he inſiſts, that, at no period of our hiſtory, would any Miniſter have dared to make a peace with France, which would leave her in poſſeſſion of ſuch an increaſed influence and population, as would be totally deſtructive of the balance of power in Europe. This is a poſition which no Member of Oppoſition can, without an utter abandonment of every principle which the leaders of that party have formerly avowed reſpecting the relative ſituation of England and France, poſſibly attack.

Important as the *political* part of this book has been ſhewn to be, the *moral* part of it is infinitely more ſo. The author takes occaſion, from the *change* of Century, to call the public attention to the relaxed ſtate of religion and morals in this country; and he contends, with that truly Chriſtian writer, and truly good man, Mr. BOWDLER, that no alternative remains but REFORM or RUIN. This is a ſubject of the firſt conſequence to every individual in the nation, inaſmuch as it involves not merely their temporal welfare, but their eternal happineſs; when ſuch a ſubject can be treated with indifference; when it ceaſes to be an object of *primary* importance with the nation at large, that nation muſt totter on the brink of ruin. Well does the author obſerve that, "As the near approach of a new Century has ſo powerful a tendency to excite the mind to reflection, it ought to be a ſeaſon of great religious and moral improvement. It might, indeed, be juſtly conſidered as a general calamity, if ſuch a period were to paſs unnoticed, except as a mere chronological occurrence." Heaven forbid, that it ſhould ſo paſs! If the preſent ſtate of Europe in general, and of England in particular, do not ſuffice to rouze the minds of our countrymen to a proper ſenſe of religious duty, to ſtimulate them to deep reflection on the cauſes and conſequences of ſuch ſtate; to diminiſh their confidence in themſelves, and to acknowledge their entire dependence on a Supreme Being whoſe protection is only to be obtained by an implicit ſubmiſ-

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ſion to his will, and a perfect obedience to his precepts; they muſt have loſt all the diſtinguiſhing characteriſtics of Chriſtians; and have forfeited every pretenſion to virtuous and moral feelings.

In conſidering the cauſes which have led to the laxity of principle, which he ſo emphatically deplores, the author ſhortly traces the progreſs of modern philoſophy, and its inevitable fruits. In this part of his work, he pays a juſt compliment to Mr. Mackintoſh, whoſe acute and comprehenſive mind has well appreciated and eloquently unfolded all the horrible effects of this deſtructive peſt of the preſent age.

"The fallacy and the baneful tendency of this ſcheme of philoſophy have been moſt ably expoſed in a courſe of lectures on the Law of Nature and Nations, lately delivered in Lincoln's Inn Hall, by a gentleman, who, having changed his original views of the French Revolution, has not only had the manlineſs openly to avow that change, but has alſo laboured with great induſtry, and, there is reaſon to hope, with much ſucceſs, to counteract the pernicious principles on which that Revolution is founded. The publication of the above lectures is much to be deſired by every friend to Social Order, as well as by every admirer of ſound learning, profound reſearch, and of eloquent illuſtration."

The progreſs of this philoſophy and its inſeparable companion infidelity, has been greatly facilitated by the increaſe of wealth, and its offspring, *luxury*; a thirſt for gain, and a love of pleaſure. On this topic Mr. B. expatiates with equal energy and feeling; with equal ability and effect. While he congratulates himſelf upon the ſuperiority which this country ſtill enjoys, on the ſcore of her religious and moral character, over all the other nations of Europe, he ſtill deeply laments the growth of irreligion and vice among us.

"While the great cauſes of human depravity have had a very different operation in different countries, their effect is every where viſible, in a moſt dreadful corruption of principle and degeneracy of practice—in an extreme licentiouſneſs of manners—in a prodigious and ſtill progreſſive encreaſe of the moſt pernicious vices, and particularly of the moſt pernicious and deſtructive of all vices, that of adultery—a vice hoſtile to an inſtitution, which is the parent of every other institution, the ſource of every ſocial affection, and which is raiſed to the higheſt degree of ſanctity, and guarded with the moſt diſtinguiſhed care, from even the remoteſt danger of violation, by that Holy Religion, which conſults both the preſent and future happineſs of mankind. It cannot excite ſurpriſe that the decay of that religion ſhould be accompanied with a great encreaſe of a vice, the very approaches to which it is ſtudious to prevent, and which, at the ſame time, takes its origin from the ſtrongeſt impulſe of our nature. But when it is alſo conſidered,

that

that the modern enemies of that religion, that the infidels and philoſophers (as they call themſelves) of the day, have, with an infernal depth of policy, employed their main effort to render the marriage tie contemptible in the eyes of mankind;* and when it is further conſidered, that the diſſipated habits of life which have obtained, in a moſt extraordinary degree, are peculiarly fraught with temptations to a criminal indulgence of the paſſions, (which is, in fact, their great recommendation to the votaries of unlawful pleaſure); when theſe conſiderations are taken into the account, it would only appear ſurpriſing if the vice of adultery had not encreaſed to a very great extent.

"The moſt unerring teſt of the morals of ſociety, at any given period, is the degree of reſpect and attention which is paid to the nuptial engagement. In proportion as that engagement is viewed with reverence, and obſerved with fidelity, an age may, with certainty, be denominated virtuous. But it is impoſſible to find a more apt deſcription of a corrupt, profligate, and vicious age, than to ſay, it is diſtinguiſhed by a diſregard to the marriage vows. Such deſcription is unfortunately applicable to the preſent times; and a ſtronger proof cannot exiſt of extreme and general depravity."

Apoſtacy from the doctrines of Chriſt, and "a ſtill more alarming lukewarmneſs" in his profeſſed followers, are truly ſtated as diſtinguiſhing marks of the preſent times. Other prominent ſymptoms of depravity are here brought forward as fit objects of cenſure on the one hand, and of repentance on the other; foremoſt among theſe ſtands the debility viſible in the moral ſenſe of the public mind, which renders it almoſt incapable of that energy without which misfortunes cannot be ſuſtained with dignity, attacks reſiſted with effect, or a perfect reformation of principle be produced.

"In the room, however, of that moral ſenſe, that ſalutary indignation againſt vice, which conſtitutes the grand bulwark of virtue, the preſent age has ſubſtituted other qualities, which, by caſting a mantle over guilt, ſeem intended to afford ſome apology for the indulgence with which it is treated. There qualities have aſſumed the ſpecious names of Candour, Liberality, and Moderation. But what a vile counterfeit do they diſplay of thoſe amiable principles of feeling and judging, to which ſuch appellations really belong. Inſtead of conſiſting in a diſpoſition to make due allowances for the imperfections of human nature;—to incline to a favourable judgment of actions, whenever they can bear a favourable conſtruction—to allow every man credit for good motives, when there are not ſufficient grounds to ſuppoſe him actuated by bad ones; and, even in caſe of delinquency, to exerciſe lenity whenever, without injury to the public intereſt, it may reaſonably be expected to promote reformation, inſtead of ope-

* "One of theſe philoſophers in this country, felt it due to his principles to apologize for having entered into the marriage ſtate, which he had before termed an 'odious monopoly!'"

rating

ating in ſuch a manner, modern Candour, Liberality, and Moderation, conſiſt in a ſacrifice of all principle; in a diſpoſition, not merely to regard undoubted guilt with complacency, but even to conſider it as meritorious, and in a readineſs to palliate the greateſt crimes, and to invent excuſes for the greateſt criminals. Theſe qualities, in ſhort, ſeem to be the conditions of a convention between virtue and vice, by which it is agreed that all hoſtilities ſhall ceaſe between theſe, hitherto, irreconcileable enemies, and that moral feeling ſhall no longer take offence at moral turpitude. A convention which, like the pacific treaties of the French Republic, tends to deprive Religion, Virtue, and Social Order, of whatever ſecurity they ſtill poſſeſs."*

Another miſerable effect of the prevailing ſpirit of the times is "a manifeſt relaxation in regard to induſtry, regularity, and punctuality; and a general love of eaſe and pleaſure." To the factitious neceſſity, produced by this diſpoſition, more than to any other cauſe or motive, may be traced the frequent demands, of late years, on the part of artiſans, journeymen, and the labouring claſſes of the community, for a riſe in their wages; on the deſtructive conſequences of which, both in a moral and political point of view, the author makes many judicious reflections, through which we regret our inability to follow him. On the ſubject of modern *dreſs* his obſervations are peculiarly ſtrong and judicious.

"It is with the deepeſt artifice, as well as if with a perfect conſiſtency of character and views, that the modern philoſophers, in purſuance of their levelling ſyſtem, have declared war againſt titles and armorial bearings; and that they have even attacked thoſe forms of dreſs, which have been uſed to diſtinguiſh the higher orders, and endeavoured to introduce a garb which really tends to confound all diſtinction of rank. The ſignal for this attack was given in France, and it has been repeated, in every country, by all who wiſhed to promote the cauſe of anarchy. Unfortunately many, who in their hearts abhor that cauſe, have been prevailed upon to ſhew a contempt for outward appearances.†

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* "On this ſubject the reader is again referred to the letter ſigned Cato, (already noticed), which letter is founded upon ſome compliments paid by Mr. Sheridan, to the *encreaſed amiability and conciliating feelings of the age*; and alſo to the admirable poem in the ſame collection, entitled 'New Morality."

"† It is a fact, that a gentleman, known to the author, ſaw lately in a high aſſembly two perſons, whoſe appearance was ſo *undignified*, as to make him wonder at their being admitted into ſuch a ſituation. His wonder, however, was greatly encreaſed when he was informed that thoſe perſons were no leſs than the Duke of —— and the Earl of ——, whoſe cropped heads and Gallic Pantaloons, as well as the reſt of their garb, would have qualified them, in appearance, at leaſt, to aſſume the character of members of a Robeſpierrian Commitee."

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"It behoves ſuch perſons to conſider, that the ſentiment, denominated reſpect, is a neceſſary bond of the Social Union—that this ſentiment, by its mild operation, gives vigour to authority, and efficacy to laws—that it harmonizes the whole ſyſtem of ſociety, and, without any effort, keeps every part of it, from the loweſt to the higheſt, in its proper place. But this highly valuable ſentiment never can, with the maſs of mankind, be the reſult of reflection. It would be impoſſible, by any chain of reaſoning, to convince the multitude that it is eſſential to their happineſs. Neither can it be, according to the ſyſtem of modern philoſophers, a pure homage to merit and virtue. To ſecure its exiſtence, it muſt depend upon cauſes more certain and univerſal in their operation, than the claims of virtue or merit. It muſt even operate where no ſuch claims are known to exiſt. It muſt be, in ſhort, as it has ever been, a ſpontaneous impulſe, which no reflection is neceſſary to produce: and it muſt be excited by the mere preſence or idea of its object. It is to ſome external diſtinction that the child is taught to bow with reverence, until an aſſociation is formed in his mind, between that diſtinction and a feeling of reſpect; ſo that the latter is ſure to be called forth by the appearance of the former. It is thus that, according to the philoſophy of nature, all our beneficial impulſes (even that of filial affection itſelf) are produced. For, according to that philoſophy, man is a creature of ſenſation and habit, as well as of reaſon."

He proceeds to ſhew the beneficial ſentiments which are generated by a due attention to thoſe circumſtances, which are trifling only in the eyes of thoſe vain and weak men who look no farther than the ſuperficies of ſociety.

"Of theſe two kinds of external diſtinction, manners, and dreſs, indiſpenſable as they both are, the latter is the moſt operative upon the bulk of mankind. Cultivated manners are calculated chiefly to make an impreſſion on cultivated minds; but dreſs is more excluſively an object of ſenſe, and it is, therefore, moſt fitted to operate on the maſs of ſociety. It wants no aid from reaſon, education, or reflection. It is ſimple and obvious—it inſtantaneouſly ſtrikes the ſenſes, and it is uniform, conſtant, and invariable, in its operation. It is a ſymbol which no one can miſunderſtand, which every one, entitled to it, may, without difficulty, poſſeſs, and it denotes a claim, which being founded in cuſtom (the moſt ſolid foundation of all claims) every one is ready to allow. The neceſſity of exterior appendages, in order to keep alive ſentiments of reſpect, and to afford additional aid to authority, is recognized by the moſt barbarous nations; and the Indian Chief, when he diſplays his gaudy feathers and tinſel ornaments—when his ſcarified body exhibits a painful pre-eminence beyond the extent of plebeian privilege—he proves himſelf a much better judge of human nature and of ſociety, than the ableſt advocate for the ſublime ſyſtem of modern philoſophy."

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The inference deduced from theſe reflections is that a more than uſual attention ſhould now be paid, by every friend to virtue and his country, "to the ceremonial uſages of well-ordered ſociety." Alas! the ſtudied neglect of theſe uſages ſo diſguſts the eye at every place of public reſort, and has produced ſuch a woeful change in the public manners, that unleſs they whoſe peculiar *duty* it is to enforce, by their example, a rigid obſervance of them, immediately *combine* for that purpoſe, it is much to be feared that the evil will ſtrike too deep a root, to be eradicated without ſome dreadful convulſion of the ſocial fabric. It is not a mere change that has taken place, of late years, in this reſpect, but an abſolute inverſion of the order of ſociety; for formerly the complaint was that the *Blackguard* (we beg pardon of the *liberal* world for uſing ſo *illiberal* a reflection; but our vocabulary has not yet been reformed, *à la mode de Paris*) that the *Blackguard*, in his dreſs, aped the *Gentleman*, whereas, now, it is notorious, the *Gentleman* apes the *Blackguard*; and the gentleman, as might be expected from his ſuperior knowledge and attainments, is much the moſt ſucceſsful imitator of the two.

Some very pertinent remarks are made on an obſervation which has been miſchievouſly wreſted from its real purport, that "the pulpit is not the proper place for politics." If it be not the duty of a Chriſtian miniſter to enforce the obſervance of *every duty* of man, and of courſe, his *political duties* among the reſt, many of the admonitions and precepts of the Apoſtles had better be eraſed from the New Teſtament. But the fact is that his religious and political duties are ſo interwoven, that he cannot duly diſcharge the one without diſcharging the other. In adverting to the rule of conduct neceſſary to be obſerved for producing a reform in the morals of the age, Mr. Bowles makes ſome judicious remarks, on the *Preſs*, with the importance of which we have long laboured to impreſs the minds of our readers.

"The firſt ſtep towards the attainment of this moſt important object, obviouſly muſt be to check that contagion, by which the mind of man has been already ſo far contaminated, as to endanger his ſocial exiſtence. Numberleſs are the channels through which the moſt deſtructive poiſon is conveyed into his mind; innumerable are the communications by which he is taught to diſbelieve Chriſtianity—to doubt even the exiſtence of a God—to deſpiſe the obligations of morality—to contemn the authority of government and of law—to diſlike his place in ſociety—and to pant, with inceſſant reſtleſsneſs, for a change, of which he cannot form any idea, and which would involve the deſtruction of every eſtabliſhment that can afford him protection, and would expoſe him, without the ſmalleſt defence, to the outrages of ruffian violence, and ſavage cruelty. The preſs is the chief vehicle by which theſe miſchievous impreſ-

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ſions are produced. Other means are certainly reſorted to for the ſame deteſtable purpoſe; but none is ſo much calculated for the univerſal circulation of bad principles as the preſs, which is inceſſantly employed, at once to corrupt the fountains of ſcience, and to ſtimulate the lower orders to tumult and inſurrection. To theſe baneful effects it is made ſubſervient by every mode and ſpecies of publication—by grave and ſolemn eſſays on education and morality—by works of hiſtorical compilation,* by novels teeming not only with allurements to vice, but with the horrors of blaſphemy,† by New Annual Regiſters, by Monthly Magazines, and Critical Reviews, by cheap tracts, and by Jacobin newſpapers—and even by reports of Parliamentary ſpeeches—which reports often contain matter of the moſt inflammatory nature, evidently calculated to promote ſedition, to excite to treaſon, and to render the very labours of Parliament, for the relief of the country from the preſſure of ſcarcity, a ſource of diſcontent, diſaffection, and outrage.

"It is, therefore, of the firſt and moſt urgent neceſſity to check and counteract the various endeavours, which are uſed to corrupt mankind, to render their principles depraved and their paſſions ungovernable. Every perſon who really wiſhes, not merely for the ultimate eſcape, but for the immediate preſervation of ſociety, ſhould exert all his vigilance and all his activity for the above purpoſe. He ſhould particularly ſet his face againſt every publication which has a pernicious tendency. He ſhould be conſtantly on the watch to guard every avenue by which the foe to ſociety makes his approaches to the human mind, and determined in whatever ſhape that enemy may appear, to oppoſe his progreſs—to expoſe his miſchievous attempts to the execration of the wiſe and good, and, wherever that is poſſible, to ſubject ſuch attempts to legal retribution."

The author views the important ſubject of *education* in a very proper light; and he corrects a miſtaken idea, reſpecting the interference of government, which is very prevalent though certainly pregnant with the moſt miſchievous conſequences.

"Of all the errors which lead to ſocial infelicity, no one can be more miſchievous than that which ſeems, for centuries, to have generally prevailed in the civilized world, that education is not a ſtate concern. If there be one duty belonging to Government, more important than all the reſt, it is that of preſerving the riſing generation from the infection of bad principles, and of preparing

"* It is not merely by new publications of an hiſtorical kind, like the New Annual Regiſter, that the public mind is infected, but old ones of good authority, and of unexceptionable principles, are continued to the preſent time, and thereby made inſtrumental to the perverſion of the youthful mind. Of this deſcription is the new edition of Guthrie's Grammar."

"† A work of this ſort has been unbluſhingly avowed by a Member of Parliament: for its merits ſee the Purſuits of Literature."

them,

them, by the inplanting of good ones into their tender minds, for the important character of members of ſociety. The manner in which this duty ought to be performed, in a free and highly cultivated ſtate, without appearing to put any violence on domeſtic feelings, or diſturbing the ſacred connection between parents and children, deſerves the moſt ſerious conſideration. The difficulty is greatly increaſed by the almoſt total neglect of that duty which has prevailed, and by the great degree of depravity which exiſts in conſequence, chiefly, of ſuch neglect—and which unavoidably pervades the eſtabliſhed ſyſtem of education. The object, which in this reſpect it would be deſirable to attain, is that, without any interference with fatherly care and authority, education ſhould be rendered the certain means of preparation for a virtuous life, as far as ſuch preparation can operate with certainty upon a creature like man. The attainment of this object would involve ſo great a change from our preſent ſtate and habits, that it can only be brought about by ſlow degrees. But every perſon, who really wiſhes well to the next generation, muſt deſire, at leaſt, that the Legiſlature ſhould inſtantly take effectual means to reſtrain the very groſs abuſes of education which actually exiſt—to prevent ſuch perſons from being entruſted, by inconſiderate parents and guardians,* with the care of youth, as would teach them to deſpiſe the duties of ſubjects—duties, as we have ſeen, of religious and moral, as well as of civil obligation—and to provide, particularly, that the children of the poor, throughout the kingdom, ſhall be brought up in the practice of attending divine worſhip every Lord's day, with ſufficient inſtruction to enable them to underſtand and join in that worſhip. It is a moſt lamentable conſideration, that a ſmall, a very ſmall, proportion of the labouring poor, ever attend the public ordinances of religion—and that their children, as far as depends upon them, are moſtly deſtitute of all religious inſtruction. Can it excite wonder that their morals are ſo depraved? This is an evil which calls for an inſtant and effectual remedy. The inſtitution of Sunday ſchools, if not, under that name, carried to ſuch an extent as to interfere with the duties of humble life, may be of admirable utility. But even thoſe

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" * The inconſideration of parents in this reſpect is alike aſtoniſhing and lamentable. Some, indeed, are guilty of a worſe fault, than inconſideration, for they purpoſely ſelect as inſtructors for their children, men who are diſtinguiſhed for their diſloyalty. But others, without any inquiry as to principles, ſend their offspring to ſeminaries where it would be a miracle if they were not trained to become diſaffected ſubjects, and, if occaſion ſhould offer, rank traitors. Parents of a third claſs, make full enquiries of every kind; but, finding a man of deep and extenſive erudition, but whoſe principles they deteſt, they ſacrifice every conſideration to the fond, and, when prudently indulged, the laudable wiſh of ſeeing a favourite ſon make a brilliant figure in life, and reſolving to run all riſks, they truſt him in the very midſt of contagion, in the prepoſterous hope that he may not be infected."

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ſchools have, in ſome inſtances, been perverted to the purpoſe of diſſeminating pernicious principles, and they, therefore, require legal ſuperviſion, as well as legiſlative encouragement."

We have been thus copious in our extracts, and thus diffuſe in our remarks upon this Tract, from our full conviction of the immenſe importance of the ſubject which it diſcuſſes to the preſent and future welfare of the nation, aggregately and individually. We have to contend for a ſtake of unuſual magnitude; the political independence, and the moral character of the country are the objects of contention; and the exertions to be made for their preſervation muſt bear ſome proportion to the indelible diſgrace that would reſult from their loſs; in ſuch a ſtruggle conqueſt is a duty, and defeat is ruin; yet that ruin we ſhall inevitably incur without an immediate and radical *reformation of principle!*

The laſt diviſion of the book is devoted to a full diſcuſſion of the origin of the war, as it affects the queſtion of aggreſſion, between France and her continental enemies. But our remarks have already extended to ſo unuſual a length, that we muſt now bring the article to a concluſion; obſerving only, that theſe *Reflections* cannot fail to reflect additional credit on the character of the author, both as a politician and a moraliſt.

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*A Philoſophical Treatiſe on the Paſſions.* By T. Cogan, M. D. 8vo. Pp. 388. 8s. 6d. Cadell and Davies. London. 1800.

IN the firſt part of this work, we are preſented with an ANALYSIS of the PASSIONS. *The firſt chapter* contains a general view of the ſubject. Here, the author points out the ſpecific difference between paſſions, emotions, and affections; examines the old plans of arrangement; and propoſes new, and particularly conſiders, what he calls, introductory emotions. In *the ſecond chapter* are exhibited the paſſions and affections, which owe their origin to ſelf-love. This is the firſt claſs; in which there are two orders. In the firſt order, are the paſſions and affections, &c. excited by the idea of good; joy, gladneſs, &c. contentment, ſatisfaction, complacency, pride, &c. deſire, hope. In the ſecond order are paſſions and affections excited by the idea of evil; ſorrow, grief, melancholy, &c. patience, reſignation, humility; fear, conſternation, terror, dread, deſpair, &c. &c. anger, wrath, reſentment, indignation, &c. &c. *In the third chapter*, claſs the ſecond, we have the paſſions and affections derived from the ſocial principle. Theſe are, in the firſt order, the paſſions and

and affections, in which good is the predominant idea; benevolent deſires and diſpoſitions, ſocial affections, ſympathetic affections; affections derived from good opinion; gratitude, admiration, eſteem, reſpect, veneration, &c. fondneſs, &c. In the ſecond order, are treated the paſſions and affections, in which evil is the predominant idea; malevolent deſires and diſpoſitions; malignancy, envy, rancour, cruelty, &c. rage, revenge, &c. ſuſpicion, jealouſy; diſplacency, indicated by unfavourable opinions, horror, indignation, contempt, &c.

Thus much for the analyſis. The ſecond part of the work is divided, alſo, into three chapters. *The firſt chapter* contains obſervations reſpecting the laws of excitement. Here we find ſurpriſe is the efficient cauſe of paſſion; the affections alone permanent; the relation of the paſſions and affections to each other; and the ſeat of the paſſions. In *the ſecond chapter* are enumerated the cauſes which create a diverſity in our affections; ſuch as, experience, difference of ſex, diverſity of temperament, &c. national cuſtoms, force of habit, ſelf-love, education, novelty, faſhion, love of ſingularity, popular prejudices, aſſociated ideas, &c. &c. &c. &c. *The third chapter* treats of the influence of the paſſions. It is divided into four ſections, the ſubjects of which are medical influence; influence on thought and language; influence on character; influence on happineſs.

Such are the contents of this very elaborate performance; from which the following paſſages, not ſelected for any peculiar excellence, muſt leave on the minds of our readers, a very favourable impreſſion of the whole.

### Description of Fear.

"Fear produces an agony and anxiety about the heart not to be deſcribed; and it may be ſaid to paralyze the ſoul in ſuch a manner, that it becomes inſenſible to every thing but to its own miſery. Inertneſs and torpor pervade the whole ſyſtem, united with a conſtriction of the integuments of the body, and alſo a certain ſenſe of being *fettered*, or of being rendered incapable of motion. The eyes are pallid, wild, and ſunk in their ſockets; the countenance is contracted and wan; the hair ſtands erect, or at leaſt excites the ſenſation, which every child experiences as often as he is terrified by ſtories of ghoſts, witches, &c. the bowels are ſtrongly affected, the heart palpitates, reſpiration labours, the lips tremble, the tongue faulters, the limbs are unable to obey the will, or ſupport the frame. Dreadful ſhrieks denote the inward anguiſh: theſe are often ſucceeded by ſyncopies; which, while they manifeſt that the ſufferings are greater than nature can ſuſtain, afford a temporary relief.

"Such are the external ſigns which indicate the wretched ſtate of mind under this horrid paſſion."

### The Sexual Passion.

"Some of the ſocial affections ariſe from the perception or perſuaſion of amiable qualities perſonal or mental, for which a ſtrong predilection is formed; as in the *conjugal* relation. This predilection having alſo a *ſexual* influence, may become a *paſſion* the moſt impetuous and ungovernable. The ſexual paſſion is rendered remarkable for its contrarieties. It may be conſidered as the moſt generous and the moſt ſelfiſh; at once the moſt intereſted, and the moſt diſintereſted. It is ready to ſacrifice every thing, even life itſelf for the beloved object; but is anxious to appropriate the beloved object entirely to itſelf."

### Difference of Sex.

"It is maintained that men are moſt impetuous, but that females are moſt deeply affected with the tender paſſion: that if they have not a ſpeedy recourſe to the piſtol or the rope, they will probably ſurvive the agonies of diſappointment, under which the ſofter ſex will gradually pine and die. Theſe facts have induced a French author to remark, that women conſider love as the ſerious buſineſs of life, and men render it ſubordinate to many others. It is however univerſally deemed to be the province of man firſt to declare his paſſion; and it is univerſally expected that the female ſhould receive the declaration with a modeſt coyneſs, and experience ſome degree of ſtruggle with her delicacy before ſhe acknowledges the paſſion to be reciprocal. The female has in general a ſtronger affection for every thing ſhe purſues than men, who are more frequently impelled to act from neceſſity. She always follows her inclination in the diſcharge of her ſocial and domeſtic duties, as well as in the purſuits of pleaſure, elegant accompliſhments, or of literature: and thoſe who are of a ſcientific turn compenſate for any defect in extent of erudition, or depth of inveſtigation, with which they are ſometimes charged, by brilliancy of language and beauty of ſentiment, which ſo frequently pervade and embelliſh their writings. They are ſuppoſed to be much fonder of ornaments than thoſe of the other ſex who are not reputed fops; and it is ſaid that they more deeply reſent any neglect or ſlight of their perſons. They are warmer in their friendſhips, and their ſtrong attachments can ſcarcely be weakened by any thing but rivalſhips. If ſlighter incidents more eaſily diſcompoſe their tempers, this is abundantly recompenſed by their ſuperior patience under ſeverer trials. In caſes of extreme danger and difficulty, they have not only been equal to the ſupport of their own ſpirits, but they have ſet an example of heroic courage to their deſponding lords. But it is alſo allowed, that when the female mind becomes thoroughly depraved, it greatly ſurpaſſes the other ſex in cruelty, revenge, and every enormity; which is juſtly ſuppoſed to elucidate the common proverb, '*Corruptio optimi, eſt peſſima.*"

### The Attachment to our own.

"The ſtrong attachment to whatever is our own *becauſe* it is our own, is one of the happieſt propenſities of our natures. It is the recompence

recompence of all our deſires, purſuits, and exertions. Without this principle, every object in life would appear unintereſting and inſipid; and the majority of our habitual affections would be annihilated. It is this which forms that intimate and pleaſing connection with every thing around us; and enables trifles themſelves greatly to adminiſter to our comfort and ſatisfaction.

"But the diverſity which it creates in our individual affections is no leſs obvious. Every man has his own diſtinct atmoſphere of good. A circle which is his own. Every particle compoſing it, is viewed by another with eyes of indifference; but by himſelf with complacency and delight, which we ought always to conſider, when we ſpeak or judge of others, or offer them our advice."

"THE UNION OF THE PLEASING EMOTIONS AND AFFECTIONS."

"Were the imagination commanded to paint the higheſt felicity to be enjoyed by created beings, it would ſurely point out the union of the following emotions and affections. Ardent *love* for an object decidedly worthy of our love, chaſtened with high *veneration*; *aſtoniſhment* inſpired by the contemplation of the number and extent of its excellencies, and at the unremitted exertion of theſe excellencies in the diffuſion of good; *admiration* at the wiſe means adapted to the accompliſhment of the intereſting purpoſe; *joy* and *gratitude* for benefits already received; lively *hope* of good incalculable in reſerve for ourſelves conjointly with others whoſe welfare we ardently deſire; accompanied with a *conſciouſneſs* that we alſo have contributed a ſomething to the general maſs of felicity according to the extent of our ability! Theſe are ingredients to conſtitute the perfection of bliſs! Love, joy, gratitude, ſurpriſe, admiration, complacency, hope, and benevolence unbounded, may thus occupy the mind in a tranſporting variety, or by exerting their united powers at the ſame inſtant occaſion inconceivable raptures!!!"

In the reviſion of this work, for a ſecond edition, Dr. Cogan would do well to reconſider the following words and phraſes; "*effectuate*;" "*amelioration* of our ſtate;" "and *ſhe* that has accompliſhments, he *pronounces* to be perfection;" "*having filled the connections* of life;" "*abnegation*;" "*habits introduced* will *inſpire*;" "*wherewith* we are clothed;" "*enjoins* brevity *upon me*;" faſhion will render a *garb ſultry*;" "in *ſuggeſting of* thoughts;" "*enſtamps* a value."

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*Remarks on the Theory of Morals: in which is contained an Examination of the theoretical Part of Dr. Paley's Principles of Moral and Political Philoſophy.* By Edward Pearſon, B. D. Rector of Rempſtone, Nottinghamſhire. 8vo. Pp. 234. 5s. Rivingtons. London. 1800.

"THE remarks, which are here preſented to the public, were made in the progreſs of a courſe of Lectures in Morality, delivered to

the Students of a college in Cambridge, in which Dr. Paley's "Principles of Moral and Political Philoſophy" was the text-book; that being the work, in which the public examination on moral ſubjects for a Bachelor's degree was then conducted. I indulge the hope, that, in endeavouring to facilitate the acquiſition of clear ideas on thoſe ſubjects, in doing which I pretend to no more than the merit of a pioneer, I ſhall not be ſuſpected of wiſhing to detract from the well-earned fame of Dr. Paley, or of any other writer, on whom I have had occaſion to animadvert.

"It may be proper to mention, that the quotations from Dr. Paley's book are made from the 8th edition in 8vo. In the different editions, there are many verbal variations; but I am not aware, that there are any which materially affect the ſenſe.

"Of a work like the preſent, which profeſſes to open the way to a ſyſtem, and of which, therefore, the parts are juſt, only as they contribute to the perfection of the whole, the reader, it is hoped, will have the candor not to make up his mind, until he arrive at the end."

Thus far the author. After the introduction, the ſubject is diſcuſſed in five Chapters; which treat of the Foundation of Virtue; the Rule of Virtue; the Obligation to obtain the Knowledge of Virtue; the Motive to Virtue; and the Diviſion of Virtue.

"It ſeems evident (ſays Mr. P. in his firſt chapter) at firſt conſideration, that the duty of all created beings muſt depend on ſomething, which has reference to their peculiar nature and ſituation; and nothing ſtrikes us ſo forcibly, in this view, as the relation, in which they ſtand towards their creator. God, in all the works of creation, muſt have had ſome *deſign*, or exerciſe of his will, reſpecting the part to be ſuſtained by them. Under the implied condition, therefore, that this deſign would be anſwered, all beings, whether animate or inanimate, were created, and are ſtill preſerved. Put the caſe, that we were made by a being, who was of a moral character ſomething different from that, which we have every reaſon to attribute to God, would our duty have been exactly the ſame as it is now? It appears evidently to me, that it would not! not only becauſe, in conſiſtency with ſuch a ſuppoſition, our minds would have been differently formed, and therefore a different conduct would have *appeared* to us as our duty *; but becauſe a different conduct would have been pleaſing to ſuch a being, and therefore the proper part and duty of his creatures. In that caſe alſo, the *motives* to action would have operated in a different way; ſince we could not expect rewards from ſuch a being, but by a conduct different from that, which it is now neceſſary to purſue for that purpoſe. I do not ſay, that thoſe who have miſtaked the *real* character of the Deity, and acted accordingly, are herefore excuſable in acting wrong. This is a different caſe.

"* See what is ſaid of the *moral ſenſe*, in Chap. II."

The

They *may* be excuſable; but their excuſe depends on the *circumſtances* of their particular ſituation. It is, then, the duty of all created beings, *as ſuch*, to obey the will of their creator; and we need not, I think, proceed any further to be aſſured, that it is the duty of man, as a creature and dependent, to obey the will of God. The attempt to trace his obligation to virtue to any higher ſource is, if I miſtake not, as unneceſſary, as it would be in vain. Diſtinctions muſt be made, of courſe, according to the nature and capacities of the created beings. Of all created beings, with which we are here acquainted, man alone is endued with what can properly be called liberty of action. Conſequently, he only is capable of *voluntary* obedience."

In the fourth chapter, (ſays Mr. P.) " it is eſſential to my purpoſe to obſerve, that whatever may be determined with reſpect to obligation in general, *moral* obligation, as I hope has been ſufficiently made out in Chap. I. reſults from God's will, and is conſtituted by God's command. *"

" If, in ſuppoſed conformity (ſays the author) to the ſenſe of the 13th Article of our national Church, it be alledged, that the heathens could not act virtuouſly, or acceptably to God, without the 'grace of Chriſt, and the inſpiration of his Spirit,' it may be anſwered, that though, from the circumſtances of their ſituation, the heathens could not have actual '*faith* in Chriſt;' yet we have no authority for aſſerting, that the grace, which is here ſuppoſed neceſſary to render actions pleaſing to God, was not beſtowed on many, before the appearance of Chriſt on earth.* All that can be

" * Thus, our ſubmiſſion to civil authority, when it is rendered from a principle of obedience to the will of God, becomes the diſcharge of a moral duty. Accordingly, it is on this principle, that we are in Scripture exhorted to render that obedience. 'Be ſubject,' ſays the Apoſtle, 'not only for *wrath*, but alſo for *conſcience* ſake;' not merely from fear of human puniſhment, but from a principle of duty to God. This point might be enlarged upon, eſpecially in popular addreſſes, with very beneficial effect. St. *Paul*, in a moſt comprehenſive paſſage to the purpoſe, furniſhes an appropriate text. 'Whether ye eat or drink, or whatſoever ye do, do all to the glory of God.' See alſo Coloſſ. iii. 23."

" * On this ſubject, I not unwillingly lead the mind of the reader to the Article of our Church, which relates to it; both becauſe I think, that the conſideration of the Article may throw light on the ſubject, and that what is here ſaid may tend to confirm the ſenſe, in which, as I think, the Article itſelf ought to be underſtood. It will eaſily be ſeen, that the general ſenſe of it is at leaſt reconcileable with what I have all along inſiſted on; namely, that actions, of whatever nature or tendency they may be in themſelves, are not to be eſteemed virtuous, unleſs they are done in known or ſuppoſed obedience to the will of God. Thoſe, who wiſh for a fuller diſcuſſion of the Article, may conſult the judicious explanation and comment of Dr. *Hey*, in his *Norriſian Lectures*."

be juſtly expected of men is, that they ſhould live according to the law under which they are placed; and God, we may be aſſured, always does what is right."

It appears, that Mr. Pearſon is a diſciple of the ſchool of Butler and Balguy. Dr. Paley is of a different ſchool. Their characteriſtic differences are ſufficiently evident to thoſe who have paid but a tranſitory attention to the late publications of Ludlam and Hey. We have only to lament, chiefly for the ſake of academic youth, that the heads of the univerſity of Cambridge ſhould be ſo divided—ſo notoriouſly divided in their opinions, on ſubjects of morality—that they ſhould thus publiſh their diſcordant ſentiments, inattentive to the conſequences. Indeed, we thought the adoption of Paley's "Principles of moral and political Philoſophy," for a text-book for public lectures on morality, an act of extreme indiſcretion; the bad effects of which we, at that moment, foretold. Nor was the prediction any proof of extraordinary ſagacity. It was eaſy to foreſee "the heart-burnings, jealouſies, and fears," which now exiſt amongſt the teachers of the Cambridge youth.

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"*F. Malbranche*, whom I have quoted before, admits the juſtneſs of the opinion, that grace, ſufficient to enable men to act virtuouſly, was beſtowed before the coming of Chriſt. Though the *whole* of the paſſage, in which this appears, is not appropriate to the preſent ſubject, I tranſcribe it as curious and important. 'There are ſeveral reaſons, why the law (the *Moſaic* law) did not promiſe the true bleſſings; but one of the chief is, that, ſince this ſort of enjoyments cannot be the object of concupiſcence, the knowledge and worſhip of the true God would have been ſoon loſt among the Jews, and that choſen people reduced to a handful of men, *belonging to Chriſt, and ſanctified in every age by inward grace.* But it was neceſſary, that the knowledge of the true God ſhould be preſerved with ſome luſtre among the Jews, a prophetical people, and an unexceptionable witneſs of the truths of religion, in ſpite of all the power and artifices of the prince of this world, until, at length, the only begotten Son of God, for and by whom all things were made, ſhould come down from heaven, to change the face of things over all the earth, and to open the ſurprizing and wonderful ſcene of God's conduct.' Still more directly to the purpoſe does Archbiſhop *Tillotſon*, ſpeaking of *Socrates*, *Epictetus*, *Antoninus*, &c. allow, 'that they were not wholly deſtitute of an inward principle of goodneſs.' 'For though,' ſays that ſenſible and amiable Divine, 'they had not that powerful grace and aſſiſtance of God's Holy Spirit, which is promiſed and afforded to all ſincere Chriſtians, (as neither had the Jews, who were the peculiar people of God, and in covenant with him) yet it is very credible, that ſuch perſons were under a ſpecial care and providence of God, and not wholly deſtitute of *divine aſſiſtance.*' Sermon 209."

Mr.

Mr. Pearſon, with great appearance of ſincerity, ingenuouſneſs, and candor, obſerves:

"For the full diſcuſſion of this important part of Natural Religion (the benevolence of God) ſee the invaluable tract of the late Dr. *Balguy*, entitled, 'Divine benevolence aſſerted, and vindicated from the Objections of ancient and modern Sceptics.' How much is it to be lamented, that the work, of which that tract, printed in 1781, is ſaid by the author to be a *ſpecimen*, has not yet, (I write in 1798) been publiſhed! In a pecuniary view, indeed, ſuch publications, from the improbability of their becoming *popular*, may not anſwer to the publiſhers; but it is pity, that thoſe, who are capable of underſtanding and reliſhing them, ſhould therefore be hindered from their uſe. In the preſent caſe, however, I have no doubt, that the Syndics of the *Cambridge* preſs, ever ready to promote the intereſts of ſound learning and religion, would afford their aſſiſtance in bringing before the public *ſuch* a work of *ſuch* a ſon of their common *alma mater*, and would even eſteem it an honour to do ſo.

"To thoſe, who have been informed of what paſſed at a particular *meeting* of the Syndics, reſpecting the preſent publication, it may ſeem, that the above paſſage is intended to be underſtood in an *ironical* and *ſarcaſtic* ſenſe. I think it neceſſary to declare, therefore, that it ſtands exactly as it did before the tranſaction referred to took place."

We are really much concerned at the concluſion of the note. Well may the young gentlemen, of Cambridge, aſk:

"Who ſhall decide, when Doctors diſagree?"

To ſee the different lecture-rooms of the univerſity converted, in a manner, into heathen ſchools, where each philoſopher inſtructs his diſciples in virtue, according to his own preconceived notions, or according to the opinions of his own maſters in philoſophy; is, in truth, a moſt degrading ſpectacle, in a Chriſtian country!—"Would to God, that the Bible were the only text-book!"—was, in the fullneſs of the heart, our ſpontaneous exclamation. But, alas! from the Bible have been formed, according to the conceptions of different minds, very different ſyſtems of morality: and ſuch will be the caſe, to the end of the world. Still, however, we recur to our firſt poſition—the unfortunate circumſtance, that the inſtructors of youth ſhould be thus openly at variance—that the heads of houſes ſhould be thus at war, in the face of the riſing progeny of the Britiſh nobility and gentry, whoſe opinions yet remain to be formed; and many of whom, probably, from the animoſity of their ſuperiors, will become ſceptics on all religious ſubjects. "I am of Paley!" cries one. "And I of Pearſon!" cries another: But others deſpiſing the diſputatious folly of the Greybeards, will, in the gaiety of their hearts, exclaim: "We are of HUME!"

*Travels in the interior of Africa, from the Cape of Good Hope to Morocco, from the Years* 1781 *to* 1797; *through Caffraria, the Kingdoms of Mataman, Angola, Maſſi, Monœmugi, Muſchako, &c. Likewiſe acroſs the great Deſert of Sahara, and the Northern Parts of Barbary. Tranſlated from the German of Chriſtian Frederick Damberger. Illuſtrated by a Map and coloured Plates.* 8vo. Two Volumes in one. Pp. 522. 9s. Longman and Rees. London. 1801.

OUR knowledge of the interior parts of the vaſt Continent of Africa has been conſiderably extended of late years, by the publications of men of ſcience, obſervation, and veracity. Still, however, from the nature of the country, that knowledge is, and muſt neceſſarily continue to be, extremely imperfect. The work before us may add ſomething to the ſtock, if dependence is to be placed on the author's aſſertion that he was "an eye-witneſs to all he has related, and has adhered in all things moſt ſtrictly to truth." But they who have read the very intereſting Travels of Mr. Park, reviewed in a former volume, will not derive much amuſement from the peruſal of Mr. D'Amberger's book, which is one of the moſt dry and tedious narratives which have fallen under our inſpection. With great opportunities for the acquiſition of moſt uſeful information, the author has given a mere inſipid journal, tireſome from its uniformity, and the eternal repetition of common-place remarks. He entered as a ſoldier in the ſervice of the Dutch Eaſt-India Company in May 1781, and ſailed for the Cape of Good Hope, in the following month. There he remained, part of the time as a ſoldier, and part as a domeſtic in a Dutch family, till the end of the enſuing year; when, to avoid the importunities of his maſter's wife and daughter, both of whom, we are told, had conceived a paſſion for him, he reſolved to deſert; and to traverſe the Continent of Africa in order "to return to Europe by land." He accordingly left the Cape on the 25th of December, 1782, and, after undergoing innumerable hardſhips, and incurring innumerable dangers, reached Morocco in May 1791, where he remained, in the capacity of a ſlave, until ranſomed by a Dutchman, in 1796, when he returned to Holland.

In his account of the Hottentots, and the nature and ſituation of ſome parts of their country, the author flatly contradicts M. Le Vaillant, and even goes ſo far as to ſay that he never had ſeen many of the diſtricts which he minutely deſcribes.

"The untrod path on which I now entered was extremely irkſome, for it lay among woods, precipices, and rocks, which rendered it

it almoſt impaſſable. Yet this was the very ſame which M. Le Vaillant pretends to have gone with his caravan; but *I will venture to aſſert he never was there*; for the whole country is ſo rough and trackleſs, that the traveller muſt work his way with extreme labour, and overcome the greateſt obſtacles." (P. 42.)

Again—

"M. Le Vaillant is miſtaken in repreſenting the young women of this country as particularly virtuous and chaſte. Adultery, indeed, on the woman's ſide is puniſhed ſeverely by the whole horde; but the men are allowed to keep company with girls when their wives are lying-in. M. Le Vaillaut errs alſo as to the beauty and cleanlineſs of the Hottentot women. Among the baſtard Hottentots, indeed, are many beautiful and cleanly women and girls, but I obſerved very few ſuch among thoſe who live in the craals; high foreheads, ſunken eyes, flat noſes, projecting lips, and woolly heads, are not conſtituent parts of beauty."

There are many flippant and indecent ſneers at the Chriſtian religion in different parts of the book, which can only be imputed to the author's ignorance; though, in ſome other of our modern travellers, ſuch ſneers proceed from an affectation of *philoſophy*. There are alſo ſome contradictions and inconſiſtencies which have excited ſuſpicions in our mind reſpecting the author, not unlike to thoſe which he himſelf entertains of M. Le Vaillant; and certain it is that we have nothing like a ſatisfactory account of the manner in which he kept his journal and preſerved the names of all the countries, towns, and villages through which he paſſed, for ſo many years. He tells us, indeed, towards the latter end of the ſecond volume, that he had preſerved his pocket-book by faſtening it with thongs under his arm; but he forgets that long before he had informed us that he had been robbed and ſtripped of every thing. Mr. Park had publiſhed, in the 22d chapter of his work, a very able and ſatisfactory account of the ſtate and ſources of ſlavery in Africa. M. Damberger's account of the Slave Trade is of a different nature; and were the credit of his book to be eſtimated by the conſiſtency of his ſtatement on this ſubject, he would have but little cauſe for triumph, on the ſcore of veracity, over his predeceſſor M. Le Vaillant. In a note to P. 175, he obſerves, in confirmation of Mr. Park's ideas,

"The Europeans probably firſt acquired the idea of trading in ſlaves from the Africans, and in conſeqnence of diſcovering their coaſts, for, with the exception of South Caffraria, the commerce of the human race is carried on by every nation I viſited; and the unhappy ſlaves frequently paſs in a few years through the hands of ſeveral different nations; the inhabitants of Matamun, for inſtance, exchanging them for

for ſalt with thoſe of Mazumbo, and theſe ſelling them for corn to the inhabitants of Congo, till, at laſt, from kingdom to kingdom, they fall into the hands of Europeans."

Yet nine pages farther on, in P. 184, he does not bluſh to aſſert, in a peremptory manner;

"Had Europeans never been known in Africa, or their merchandize expoſed to ſale, this ſpecies of traffic would never have exiſted; and every true friend to humanity muſt ſhudder, muſt even doubt the rationality of thoſe cannibal-minded Chriſtians, as they are called, when he witneſſes the manner in which theſe poor wretches are treated. Not only here, but in other countries, have men reduced thouſands and thouſands under the yoke of ſlavery. In how many countries is the holy religion of Jeſus abuſed, to the oppreſſion of freemen, and to the aſſigning them, as it were, a middle place between man and beaſt, merely for the ſake of riches, and heaping up poſſeſſions of every ſpecies! We ought, therefore, by no means to be ſurpriſed, if in countries where Chriſtianity has for ſuch purpoſes been eſtabliſhed by fire and ſword, but from which it has been again expelled, Chriſtians are not unfrequently perſecuted, and even martyred. Nor is it without a motive, that many heathens of this country ſay the Chriſtian religion muſt conſiſt in robbing other men of their property, in converting countries into deſerts, and rendering mankind wretched: while, on the other hand, theſe nations have been unjuſtly deſcribed as cruel and baſe, merely through hatred, for having treated ſome few Europeans as the latter have treated thouſands of their countrymen."

What credit can be given to a writer who thus flatly contradicts himſelf? The following mode of killing Tigers, ſaid to be practiſed by the Seegerins, borders on the marvellous.

"The next day I procured information relative to the adjacent countries, and in the afternoon went to the wood, with four men, to hunt. They ſoon deſcried a tiger, which they determined to take. I ſeemed uneaſy at the preparations they made for the chace; but at this they laughed, and at length were ſo fortunate as to kill him without being hurt themſelves. Two of them threw javelins at him, while the other two, who ſtood near, held a ſpear in their right hand, and in their left a piece of ſtrong leather, made of buffalo or elephant-ſkin, to defend themſelves in caſe they did not hit the beaſt well, and he ſhould attack them. This took place in the preſent inſtance; for the tiger attempted to ſeize the foremoſt man by the throat; but he held his hand, which was covered with leather, ready, and thruſting it into the throat of the beaſt, robbed him of the power of biting; meanwhile, with his right hand, he immediately plunged his ſpear into his body, upon which the other three ruſhed upon him, and killed him. In like manner they deſtroy wolves and lions."

In the note to P. 202, the author is guilty of a falſhood in aſſerting that "the Engliſh boaſt of paying large ſums" for the

the ranſom of Europeans, who have fallen into the hands of the Africans, whom, inſtead of reſtoring to liberty, they ſend as ſlaves to their own colonies. During his ſtay at Zambre, in the ſervice of the King of that country, he tells us, he "made *three campaigns*," though he only ſtaid "there *five months*." (P. 79.) Of the kingdom of Haouſſa he draws a moſt flattering picture.

"The kingdom of Haouſſa is the fineſt tract of country I ſaw in Africa, on my whole journey from the Cape. It borders eaſtwards on the kingdom of Mophaty (Zanfara), northwards on the territory of Fomingho*, weſtwards on the kingdom of Feene, and ſouthwards on the kingdom of Bahara. The river Niger flows through one part of the country, fertilizing it, and procuring it many advantages for commerce; as a number of veſſels go from Tambuko to Booſu; where the goods are unſhipped, and farther tranſported by caravans. This country is extremely fruitful; and, if it were inhabited by civilized nations, might obtain great wealth. It is rich in animals of all kinds, with plenty of timber and a variety of fruits. The mountains yield ſalt and ſaltpetre, the foreſts honey and wax, and the mines, which might be found in their bowels, if the inhabitants would but explore them, would produce immenſe treaſures. The country has three ſeveral nations for its inhabitants: 1. The Samtygoetys, inhabiting the ſouthern borders; 2. The Kahmoſanians, dwelling on the eaſt ſide; and, 3. The Haouſſanians, in the heart of the country. The inhabitants, in general, wear long cloaks of party-coloured linen, faſtened about the body; and, inſtead of ſhoes, leather thongs wound croſs-wiſe over their feet. About the head they uſually wind a party-coloured linen or cotton cloth. The ſoldiers alone wear round their head a red cloth, made of either goat's-hair or cotton, together with the ordinary cloak."

Of the motives of this fortunate kingdom his account is equally favourable; he repreſents them as kind, obliging, humane, and hoſpitable.

The *coloured plates*, mentioned in the title-page, are three in number, repreſenting two natives of Caffraria, two inhabitants of Bahahara, and a Moor of the deſert of Sahara; they are extremely well executed. Of the map prefixed to the work, as being of more conſequence, it will be proper to give the editor's own deſcription.

"As to the projection, that of Mercator was made choice of as the moſt ſuitable to the ſtatement of thoſe regions of the world which the author frequently lays down, and as the diſadvantage of it, in too greatly extending the higher latitudes, is of the leaſt conſequence preciſely in regard to Africa, which the equator pretty nearly divides in

* "This tract, which is from ten to twelve German miles in length, and five or ſix in breadth, I have never found on any map."

the

the midſt. The latitudes are marked at every five degrees, in which the common rules for theſe degrees, $r=9,3010$ Paris-inches, and therefore five degrees of longitude 0,81166 inches have been adopted. It were to be wiſhed that every map ſhould give in numbers the ſcale on which the conſtruction has been made; the attention to that circumſtance in our map will not be thought ſuperfluous.

"The author had delineated his route on Mannert's map, publiſhed in 1794, by Weigel and Schneider, without naming the worthy author. It might be ſuppoſed that I had no more to do than to transfer that route to my map, always applying the magnetic declenſion according to Major Rennell's hypotheſis. But I often found that I abſolutely could not follow his directions, ſo as that they would ſuit the places which he names. Accordingly I was obliged to inſert theſe latter as they are ſet down in the beſt publications, and ſuit them to his journey as well as I was able. The compaſs that he had with him, ſeems by ſome injury or other to have been out of order.

"The degrees, aſtronomically aſcertained, are notoriouſly but few, and moſt of thoſe ſtated in Niebuhr's, Bruce's, and Browne's Travels, as well as the inveſtigations made of late by the French in Ægypt, lie too remote from the route of our author for enabling me to make any other than a diſtant uſe of them as applicable to his travels.

"In the northern part of Africa, the coaſt from cape Spartel to cape Verd is well aſcertained by the voyage of the Iſis frigate, publiſhed by Fleurieu, Paris, 1793, 2 vols. 4to. This would have been taken as the ground-work, only ſome of the main particulars are not ſo ſtated as they are given in thoſe Travels, but interpolated from the lateſt Connaiſſance des tems for the year XI. and others. From thence, the charts which Bellin has ſubjoined to his Hiſtoire générale des Voyages, furniſh us with an excellent ſeries of plans of the coaſt reaching quite to cape Negro. The laſt is a point aſtronomically aſcertained. Thence again, as far as the Cape of Good Hope, Mr. Arrowſmith, in his ſecond Map of the World, which appeared in 1795, ſeems to have laid down the coaſts the moſt accurately, as in the track he has two aſtronomical points, which I find no where elſe.

"The Cape of Good Hope, and particularly the Cape-town, is generally allowed to be extremely well aſcertained by la Caille. But from thence, as far as the Red Sea, where Niebuhr's ſtatements commence, the coaſt, Madagaſcar excepted, is one of the parts of the earth with which we are the leaſt acquainted. I ſupplied the deficiences here as well as I was able from Arrowſmith's two maps of the world, Vaugondy's map in three ſheets, that of Mannert, and the lateſt by Dr. Reinecke. Cape-Guardafui is admitted as laying in 12 deg. 45 min. of north latitude.

"As to what concerns the northern part of the inland country there was no choice. Rennell, by his laſt map, has almoſt entirely rectified the whole; and his ſtatements will long remain the rule for geographers to proceed upon. This is moſt ſenſibly felt by comparing his former map of northern Africa, which he preſented to the African

Company

Company in 1793, with that lately given in Mr. Mungo Park's Travels. That future travels may place many things in a different light; that, even at preſent later diſcoveries ſtate particular parts quite differently; for inſtance the empire of Darfur, which he places 5 degrees more to the ſouth than Browne, is rather the fault of our ſlight knowledge of Africa than of the meritorious author. It is only to be lamented, that he ſomewhat increaſes the difficulty of ſuch as come after him, from the circumſtance that the ſtereographic net, or interſecting lines, which he uſually puts to his maps, is not always accurate and juſt.

"Of the ſouthern part Dr. John Reinhold Forſter has given a map, publiſhed by Schneider and Weigel. But I cannot conceive how it happened, that the Cape of Good Hope, and with that main point the whole map is one degree too far to the weſt. I have, therefore, brought ſo much more eaſtward all the points taken from this map.

"Of the lower part we only know, on the eaſtern coaſt, the territories of Monomotapa, Sofala, and ſome of the adjacent countries; and on the eaſt ſide Leango, Congo, Angola, and Benguela, with one or two others in thoſe parts. Theſe are taken from Arrowſmith's two maps; for one of them actually has ſometimes more and ſometimes fewer places and geographical data than the other; and from Bellin. What was wanting in them is taken from Vaugondy, Reinecke, Mannert, and the map of Janvier, which appeared in 1753, conſequently three years ſubſequent to Danville's. I was obliged to be ſatisfied with this, which generally conforms to that of Danville, as I could not pick up the former. This great geographer alſo publiſhed an uncommonly valuable diſſertation, in the xxvith volume of the Mémoires de l'Academie des Inſcriptions, on the rivers in the interior of Africa. A few other maps made uſe of, I omit to mention, for example, that of the Algerine States, with the lateſt account of that country, which appeared ſome years ago in Altona, and is the beſt of thoſe States now extant, as they could only furniſh me with a few detached points.

"*Leipzic, Oct.* 11, 1800. "C. F. GOLDBACH."

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*Remarks on the Poor Laws and the Maintenance of the Poor.* By William Bleamire, Eſq. Barriſter at Law, and one of the Police Magiſtrates. 8vo. Pp. 44. Butterworth. London. 1800.

THIS tract is, with great propriety, dedicated to William Mainwaring, Eſq. whoſe zeal and vigilance as a magiſtrate, whoſe integrity and independence as a ſenator, and whoſe perſeverance, judgment, and ability in the diſcharge of the

the very arduous and important duties of chairman of the quarter ſeſſions for the populous county of Middleſex, give him an irreſiſtible claim to the gratitude of his fellow countrymen, and endear him, in a particular manner, to thoſe who have an opportunity of more cloſely obſerving his many private and public virtues. The author, who is himſelf an able, upright, and judicious magiſtrate, enumerates the various laws which have paſſed, from time to time, for the ſupport and maintenance of the poor; and concludes with ſtrongly recommending the abolition of the office of *overſeer*; and of all parochial ſettlements. But, though Mr. B. is himſelf fully convinced of the propriety, expediency, and utility of this meaſure, it would produce ſo radical a change in the whole ſyſtem of our Poor Laws, that it would require to be very ſeriouſly conſidered, and very minutely examined, before it could be adopted.

In ſpeaking of the *poor* Mr. Bleamire makes a very proper diſtinction, which, it is much to be wiſhed, were more generally obſerved, between thoſe who are fit objects of relief, and thoſe whom it was never in the contemplation of the framers of our poor laws, to caſt as a burden upon the pariſh.

"Speaking of the poor, I do not mean to include in that deſcription all the objects that are received into A POOR-HOUSE, but thoſe only who, by the old law, were, and now are, diſtinguiſhed by 'the impotent poor.' Perſons utterly unable to ſupport themſelves were always proper objects for relief, by the means before mentioned; but the idle, lazy, and abandoned, who now, to the ſhame of our modern governors of pariſhes, croud every poor-houſe, were, and ſtill ought to be, objects of puniſhment. If thoſe who are intruſted with the care and management of the poor would exerciſe an impartial and honeſt diſcrimination among the perſons who apply to them for relief, poor-houſes would be leſs frequented, the poor-rates conſiderably reduced, and, by turning theſe recepticles into workhouſes, vicious idleneſs be checked, and virtuous induſtry greatly promoted."

The author explains his meaning, in reſpect of the abolition of ſettlements, in the following paſſage:

"With regard to the abolition of ſettlements, I confeſs myſelf an advocate for the meaſure, being of opinion that all perſons ſhould be conſidered as ſettled in the pariſh or place where they may happen to want relief. This would prevent the great trouble and enormons expences which in appeals and other litigations conſtantly attend the removal of paupers, and afford an opportunity to every poor and induſtrious perſon to procure a living in ſuch place as ſhall be beſt ſuited to his particular exertions."

But ſurely there will be inſuperable objections to the adoption

tion of the plan, ſo long as the preſent mode of levying rates for the poor ſhall continue to ſubſiſt. For is it not evident, that one pariſh would be induced, when application was made to it for the relief of a pauper's family, to throw the burden upon ſome other pariſh, perhaps leſs able to bear it, which might very eaſily be done, by giving the applicants money enough (and ſomething more) to pay their expences to ſuch pariſh? Would it not alſo have a ſtrong tendency to diſcourage the eſtabliſhment of manufactories, ſince in many a poor pariſh where manufactories are eſtabliſhed, and many hundred hands employed; if the proprietors were to fail, and the workmen to become chargeable to the pariſh in which they live, it might prove the ruin of every other inhabitant of the pariſh? Various other objections of a ſimilar deſcription ſuggeſt themſelves to our minds, but theſe will ſuffice to ſhow the nature of our apprehenſions on the ſubject. All theſe objections, however, might be removed by one plain and ſimple alteration, and we are rather ſurprized, that it did not occur to the worthy author; the abolition of the preſent mode of levying poor-rates, and the ſubſtitution of a general pound-rate, throughout the kingdom; in other words the converſion of the *parochial* tax into a *national* tax. There may, poſſibly, be ſerious objections to this plan; but, we confeſs, they do not at preſent occur to our minds; it certainly would be attended with the eminent advantage of ſimplifying the whole ſyſtem, and of deſtroying many abuſes which, no doubt, exiſt at preſent.

To the following propoſitions of the author, no ſolid objection can, we think, be urged.

"But if it ſhould not be thought expedient at preſent to make any alteration in the law of ſettlements, I ſhould then ſubmit to conſideration the propriety of making the following regulations: FIRST, that all orders of removal ſhould be ſigned by one magiſtrate only; this would prevent the delay and difficulty which now attends the getting two magiſtrates to hold a petty ſeſſions, without which no removal can legally take place: SECONDLY, that a copy of ſuch order, and the pauper's examination, properly certified, ſhould be ſent to the pariſh to which the pauper is ordered to be removed; and, if ſuch pariſh *admit the ſettlement*, then to allow and pay ſuch ſum towards his maintenance as was uſual in the pariſh where he then reſided; but if this ſhould be refuſed, then to be at the expence of removing him to his own pariſh: and, THIRDLY, that, if the ſettlement ſhould be diſputed, the reaſons for appealing againſt the order of removal ſhould be given in writing at the time of delivering notice of appeal, and a copy of ſuch reaſons left with the clerk of the peace; and, upon the hearing of the *appeal*, the court to order, if they ſee proper, the expence of keeping and removing the pauper.

"The

"The adoption of this mode would not only ſave the expence of removal, but would alſo, in a great meaſure, prevent frivolous and vexatious appeals."

The author remarks that, in former times, one-third of the tithes of the church were devoted to the ſupport of the poor; and ſeems to inſinuate that recourſe ought to be had to a ſimilar means of ſupporting them at preſent. He obſerves that thoſe titles have "long ſince been diverted to *eccleſiaſtical* purpoſes." But ſurely he cannot have forgotten how very conſiderable a portion of theſe tithes were diverted *from* "eccleſiaſtical purpoſes" at the time of the reformation, and are now in the hands of lay-impropriators; and how very inadequate a ſupport the remaining part of them now afford to the clergy of the eſtabliſhed Church.

On ſuch a ſubject as the Poor-rates, great difference of opinion has exiſted, and, in all probability will continue to exiſt, among the moſt able and beſt intentioned men. But on one point, we conceive, there can be no difference, viz. that the enormous ſums which have, of late years, been raiſed for the ſupport of the poor are not only a national grievance but a national *diſgrace*. Formerly the indigent man diſdained to apply for parochial relief until compelled by abſolute neceſſity; and even then the ſhame and diſtreſs, evident in his countenance, ſtrongly marked the reluctance with which he made his application. But now the young, the healthy, and the ſtrong, particularly in the metropolis and its vicinity, do not bluſh to demand, with a tone of aſſurance and importunity, admiſſion to the Poor-houſe, there to ſubſiſt in idleneſs, on the labours of the induſtrious. This is a ſerious evil to which an efficacious remedy ought to be immediately applied; it betrays a baſe, degenerate, ſpirit; an abſence of all manly feeling; and a total want of that mental independence which gives a ſtimulus to uſeful labour and virtuous induſtry. To trace the ſources of this degeneracy would be an important taſk; it would, we fear, be found to originate in a widely prevailing ſpirit of immorality and irreligion. We ſhall conclude our preſent obſervations on this intereſting ſubject by propoſing one queſtion for the conſideration of reflecting minds;—Whether the vaſt increaſe of charitable contributions (ſo honourable to the nation, in more points of view than one) has not had a direct tendency to produce a multiplication of their objects?

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*Diſcourſes, &c. on ſeveral Subjects.* By the late Rev. Chriſtopher Wells, B. D. formerly Fellow of Jeſus College, Oxford;

Oxford; and afterwards Rector of Remenham, Berks; 2 Vols. 8vo. Pp. 994. 14s. in Boards. Leigh and Sotheby, and F. and C. Rivington. London. 1800.

THERE is a peculiar delicacy due to the character of writers, whoſe *inedited* compoſitions fall into the hands of ſurviving friends. Incompetent, perhaps, to appreciate their merits, certainly partial to whatever dropped from the pens of thoſe whom they admired and loved, while they travelled together on the journey of life, and of whom, when deprived of their pleaſing and inſtructive ſociety, they often think with freſh regret; they may poſſibly leſſen the reputation, which they were ſolicitous to exalt: viewing, with the eye of affection, what will be ſeen with other eyes, when examined by the critic, they may diſſerve the cauſe which they wiſhed to promote. Hence has it ſometimes happened, that the literary fame of authors, of no mean note, has been conſiderably diminiſhed by injudicious editors; who, not diſcriminating between what was left reviſed and prepared for the preſs, and that which was never intended for the public eye, have done no honour to the memory of their departed friends. On the other hand, it ought not to be forgotten, that many uſeful and excellent works, calculated to advance the cauſe of religion, virtue, and learning, may be conſigned to unmerited oblivion, through an exceſs of modeſty and diffidence, often as inſeparable from genuine worth and extraordinary talents, as is arrogance or ſelf-conceit from ignorance or ſuperficial learning. They, therefore, deſerve well of mankind, who will take the pains to ſelect and prepare for poſthumous publication ſuch valuable writings. In this latter claſs may theſe two volumes of Diſcourſes and Letters be juſtly ranked.

Mr. WELLS, as is ſtated in a ſhort, but intereſting, account of his life, prefixed to the firſt volume, was a man—

"Of an uncommonly great underſtanding, cultivated, with the utmoſt care, by deep ſtudy; having, from his earlieſt youth, read and conſidered the beſt books, in the Greek language particularly; in which he was allowed to be a moſt accurate ſcholar; which was an advantage in what he ſtudied beyond all other things, the ſcriptures, daily and hourly almoſt; and, from his truly Chriſtian temper and diſpoſition, added to thoſe other qualifications, he was peculiarly fitted for the ſtudy of divine things. He died in the year 1765, about 65 years of age."

His manuſcripts, after his deceaſe, fell into the hands of a*

"* If we miſtake not, the late Rev. PHILIP COCKS, A. M. Rector of Acton, Middleſex."

very worthy divine, not long ſince dead; to one of whoſe brothers Mr. WELLS had proved himſelf a moſt valuable tutor and ſincere friend; having received his young pupil, at the moſt critical period of his life, from the hands of a worthleſs and unprincipled profligate, who had abuſed the confidence repoſed in him by a moſt reſpectable family; "being unwearied in his endeavours to pervert his pupil's judgment, and corrupt his mind." To one, who had ſnatched a tenderly beloved brother from impending ruin, "and inculcated into his mind the principles of true religion and virtue," every token of grateful reſpect was due; and to one, entertaining no ſmall portion of veneration for the memory of ſo truly amiable a character as Mr. W. appears to have been; having the ſame view of things, the ſame ſimplicity of character, the ſame ſuavity and calmneſs of temper, the ſame great learning and reverence for the holy Scriptures, and being ſo peculiarly qualified for the taſk; it would have proved a welcome office to reviſe and correct, for the preſs, ſome of Mr. WELLS's papers. This the excellent perſon, into whoſe hands Mr. WELLS's writings fell, determined upon doing: but ill health ſoon diſcouraged, and, at laſt, diſabled him, even from making a beginning. It now devolved to a ſurviving ſiſter, at an advanced period of life, to make the intended ſelection; and, with the aſſiſtance of a *clerical* friend, who took upon himſelf the whole buſineſs of ſelecting, arranging and preparing the manuſcripts for the preſs, and carrying them through it, two volumes of Sermons, with ſome few Letters ſubjoined, are now firſt publiſhed.

Having peruſed the Diſcourſes with a conſiderable degree of attention, we heſitate not to pronounce, that they poſſeſs the merit of being plain and practical ſermons, written on Chriſtian principles, and deſigned, with few exceptions, for the public inſtruction of the inhabitants of a country pariſh, of which Mr. Wells, for ſome years before his death, was the incumbent. They are printed, as a ſhort and affecting dedication of them to a female friend informs us, as they were written by the pious author, without any alteration or correction; and they exhibit a ſpecimen of unadorned compoſition, ſuited to the comprehenſion of a country congregation. Though plain and ſimple, they contain nothing in the ſtyle or ſentiment, beneath the dignity of the pulpit; and to readers, who take into their hands books on religious topics, rather for ſolid edification, than mere amuſement, they will afford much ſatisfaction. To *us* they preſent the venerable character of the pious pariſh-prieſt, inculcating, "by line upon line, and precept upon precept," the fundamental doctrines

trines and great duties of Chriſtianity; more attentive to *things* than words; more ſtudious to edify his hearers, than to excite an admiration of himſelf by an oſtentatious diſplay of talents.

From theſe remarks the reader will not be led to expect either the elaborate diſcuſſion of abſtruſe points in theology, or the *limæ labor*, in the conſtruction of the ſentences: but he will not be diſappointed, if he look for *better things*; for the pious inſtruction of "a ſcribe well inſtructed unto the kingdom of God, who bringeth forth out of his treaſure things new and old." Having premiſed thus much, we need only lay before our readers the Subjects of the ſeveral diſcourſes contained in the two volumes, and make ſome few extracts, which will enable them, in ſome meaſure, to form their opinion of Mr. Wells's merit, both as a writer and a divine.

The firſt volume contains 30 Diſcourſes on the following topics; viz. I. The firſt and ſecond Advent of Chriſt, 2 Theſſ. i. 10. II. Chriſt the Saviour of Sinners, Matt. i. 21. III. Prophetical Repreſentations of Chriſt's Salvation, Matt. i. 21. IV. Chriſt the Dayſpring from on high, Luke i. 78, 79. V. The Nativity of Chriſt, Luke ii. 10, 11. VI. The Death of Chriſt, 2 Cor. v. 20, 21. VII. The Reſurrection of Chriſt, 1 Cor. xv. 14. VIII. The Aſcenſion of Chriſt, Acts. i. 9. IX. The Gift of Tongues, Acts. ii. 16, 17. X. The Divinity of Chriſt, John i. 18. XI. The Rite of Confirmation, Mark x. 14, 15. XII. The Excellency of the Law of the Jews, (preached at St. Mary's, Oxford, before the Univerſity, Nov. 10, 1754) Pſalm xix. 9, 10, 11. XIII. The firſt and great Commandment, Matt. xxii. 37, 38. XIV. The Witneſs of God in fruitful Seaſons, Acts xiii. 17. XV. The Knowledge of God, a Call to honour and obey him in our lives, Rom. i. 20, 21. XVI. The Goodneſs of God, Pſalm cxlv. 9. XVII. The divine Mercy the proper Motive to Charity, Epheſ. iv. 31, 32. XVIII. The Meaſure and Rewards of Beneficence, Luke vi. 36, 37, 38. XIX. The Creation of Man in the Image of God, Geneſis i. 26, 27. XX. Religious Gratitude and Admiration of the Works of God, Pſalm viii. 6, 7, 8, 9. XXI. Love of Friends and Country, Luke vii. 4, 5, 6. XXII. Dependence on God's Providence, Matt. vi. ii. XXIII. The Marriage Feaſt, Matt. xxii. 2. XXIV. The unjuſt Steward, Luke xvi. 10, 11, 12. XXV. The Pearl of great Price, Matt. xiii. 45, 46. XXVI. The Goſpel a Light and Joy to the World, Epheſ. v. 14. XXVII. Confeſſion of Sins to God, Matt. iii. 6. XXVIII. Godly Sorrow, 2 Cor. vii. 10. XXIX. The Penitent reſtored, Pſalm li. 12. XXX. God the Chriſtian's Supreme Good, Pſalm cxix. 57.

In the second volume are comprised 31 Discourses on the following subjects; viz. I. Faith in Christ as the Author and Giver of Salvation, Rom. iii. 20, 21, 22. II. Christian Blessedness, Matt. v. 1, 2. III. The Hungry Soul filled, Matt. v. 6. IV. *The same subject continued*, Matt. v. 6. V. The Law and the Prophets fulfilled, Matt. v. 17, 18. VI. Worldly Anxiety forbidden, Matt. vi. 19, 20, 21. VII. The Service of God and Mammon not possible together, Matt. vi. 24. VIII. Direction and Encouragement to Prayer, Matt. vii. 7, 8, 9, 10, 11. IX. Duties of Parents and Masters, Gen. xviii. 19. X. Mercy preferred to Sacrifice, Matt. xii. 7. XI. Example of Christ, Matt. xi. 29. XII. Christ's Answer to the Disciples of John, Luke vii. 22. XIII. The Excellency of the Knowledge of Christ, Phil. iii. 8, 9, 10. XIV. The Son of Man's Death a Ransom for many, Mark x. 45. XV. The Power of the Gospel on true Christians, Acts. xxvi. 17, 18. XVI. The Testimony of the Apostles to the Truth of the Gospel, Luke xxiv. 45, 46, 47, 48. XVII. The Sin and Danger of Immorality and Unbelief, 2 Thess. i. 8. XVIII. *The same subject continued*, 2 Thess. i. 8. XIX. The Great Sin of neglecting the Gospel, Heb. ii. 3. XX. The Excellency of the Knowledge of the Scriptures, 2 Tim. iii. 14, 15. XXI. Repentance and the Fear of God necessary to Salvation, Acts. xiii. 26. XXII. The Duties and Rewards of the Christian Life, Psalm xv. 1, 2. XXIII. The Holy Communion a Memorial of Christ's Death, 1 Cor. xi. 23. XXIV. The Kingdom of God begun in this World, Luke xvii. 20, 21. XXV. The Sin of the Church of Rome in shutting up the Scriptures, (preached on the 5th of November.) Psalm. cvii. 1, 2. XXVI. The Service required of Christians, John iv. 23, 24. XXVII. The Leper cleansed, Matt. viii. 1, 2. XXVIII. Considerations on the History of Joseph, Gen. xxxix. 9. XXIX. The Necessity and Benefits of Trials and Afflictions, James i. 12. XXX. Present Sufferings not to be compared with future Glory, Rom. viii. 18. XXXI. The Blessing and Reward of keeping the Commandments, Rev. xxii. 14.

Of Mr. Wells's orthodoxy, no less than of his manner of writing, the following passage (from Vol. II. Disc. I. P. 46.) affords a fair specimen:

"It is a real difficulty, and seems unaccountable, that faith in Christ himself should be so peculiarly required, if he is supposed to be *only the deliverer of a moral doctrine, and no more than a messenger*, though of the highest salvation, from God: but, if he be himself, by his own effectual virtue and grace, the author of this salvation, and

the *only* author of it, (which is the doctrine of Scripture) it is in the nature of things juſt, that, when this is revealed to us, we ſhould truſt (in) or depend upon him, as our only Saviour and deliverer. It is as reaſonable to require ſuch faith in this ſalvation, as it was, when he healed the lame and blind, to require that they ſhould beſeech him, that they ſhould know that they were helpleſs, and that he was able to relieve them; that, if men have no righteouſneſs or power of their own, they ſhould know their want, and receive his aſſiſtance with that acknowledgement, that is eſſential to any virtue, in a creature who can have nothing that he does not receive from God: or, if Chriſt be this mediator between God and man, and the conveyer of all his grace and goodneſs to us; (which is the point of revelation from Chriſt) ſuch faith as this is not (only) an aſſent of our underſtanding, or believing in that ſenſe any doctrine of the goſpel, which we might wonder if of itſelf it could recommend us to God; but an acknowledgement of, and dependence upon, Chriſt, to which the belief and knowledge of his goſpel is the natural means. And this is not ſo eaſy a thing, but requires the renouncing of all our evil paſſions and deſires, and of that which is moſt intimate to us, and the laſt ſelf-poſſeſſion that is parted with;—*the truſt and confidence in ourſelves.* This is the partition that ſtands between us men and God: and, if it be difficult to give this up, it muſt be done for our own ſakes, if it be in the nature of things, as well as required in the goſpel, the neceſſary diſpoſition to receive ſalvation by him."

On the happineſs of a future ſtate many affecting paſſages might be extracted. We ſelect the following as an inſtance. (Vol. I. Diſc. xxiv. P. 370.)

"We are allowed, and it is natural to us, to conceive, that a great part of the happineſs of another life will ariſe from the company;—*the ſociety of juſt and good men made perfect;* i. e. freed from thoſe imperfections and infirmities, to which even the good are ſubject in this life. We ſhall ſee the image of God, the reflection of his goodneſs, in them; and, as they will be our equals and companions, we may conceive what pleaſure and happineſs muſt neceſſarily ariſe from ſuch a ſociety. We ſhall ſee and live with the beſt of men, that have been in every age of the world; and among theſe *we ſhall ſee our own friends;* or thoſe, whoſe goodneſs we have ſeen in this life. Now this is true happineſs, as we may eaſily conceive; and we can only add to this, that ourſelves will be free from imperfections and infirmities; not only from the weakneſſes of the mind, or diſorders of the affections, but from all other weakneſſes, ſuch as ariſe now in this life from theſe bodies, to which we are ſubject. Our bodies themſelves will then be perfect; for they will be changed, as the Scripture has taught us plainly and expreſsly; they will be freed from ſickneſs, from diſeaſe and pain; they will be fit inſtruments of our mind, and helps to our happineſs, and not clogs and incumbrances, as they are often, and, in ſome meaſure, always in the condition of this life."

Though there is not a ſingle quotation, or reference to any authority, throughout the two volumes, except from the ſacred Scriptures, we think that we ſometimes trace the unaffected ſimplicity and exalted piety of *Thomas à Kempis*, whoſe celebrated book, *of the Imitation of Jeſus Chriſt*, appears to us, to have been familiar to the pious author of theſe Diſcourſes. Of this remark the following paſſage (from Vol. II. Diſc. x. P. 171.) affords an example:

"Our Saviour ſhewed the moſt perfect human goodneſs by all the means that were in his power; which is an example for us to imitate, as far as we are able. The condition of ſome may be ſuch, that there is little in our power, in which we can do good to any. We may be poor and deſtitute of every worldly means. Even then, in the pooreſt and meaneſt condition, there is a duty which belongs to that condition; and, which if we do, we not only do our duty, but we even *do good*. He, that lives ſuitably to that condition, in which God has been pleaſed to place him, by his *example* does good; by doing all that is required of him. He, that has no power to do any ſervice to any one, can *wiſh* well to all. He, that cannot do good to thoſe that are in want, may *pray* for all. He may pray for the trueſt good of every one; that the name of God may be honoured; that his kingdom of righteouſneſs and goodneſs may come; that his will may be done in earth as it is in heaven. He may pray for God's mercy and bleſſing upon all whom he knows; for his bleſſing upon all his friends, and on the people and church to which he belongs. We may all do this in the loweſt ſtation as well as in the higheſt. But, when the good things of this world are more liberally afforded us than they are to others, then we are bound to diſtribute them according to our ability. We ought to be faithful ſtewards to the good and gracious Maſter whom we ſerve. Our God is juſt as well as merciful; and he will certainly demand an account of the talents with which he has entruſted us."

Having already allotted ſo large a portion of our Review for our remarks on theſe Diſcourſes, we muſt, with reluctance, confine ourſelves to one extract more, on the value and importance of religion in *this* life. (Vol. I. Diſc. xiii, P. 212.)

"Since proſperity, health, and worldly joy and ſupport, cannot laſt always; ſince, at leaſt, ſickneſs, infirmity, and death will come; ſince human life, generally ſpeaking, is ſubject to ſo many misfortunes, and expoſed to ſo many evils, which we cannot, by any foreſight or power, prevent; and wanting ſo many comforts and bleſſings, which it is not in our power to procure; what remedy or ſupport can there be for men but in religion; in our love of, ſubmiſſion to, and dependence upon, God?—Man is made to know more miſeries than other creatures; to feel them more, and to look forward, and to feel the anguiſh of them even before they come. With all this he aſpires (after)

and

and languiſhes for happineſs: he dreads death more, and he foreſees another life beyond. What is there that can anſwer to this condition; to the nature of mankind, but religion only? God has made us ſubject to theſe miſeries, and to theſe greater concerns than thoſe of other creatures. In this he is juſt and good; for he has given us the knowledge of himſelf and the power of religion, which provides for all. If we neglect this, the natural remedy of all our ill, it is no wonder, if we become, as is often ſeen, more miſerable than the creatures below us. They have no vice or diſorder; they feel leſs preſent ill, and periſh without fear or concern. He, who has a lively and habitual ſenſe of religion, has in that the remedy againſt all vice and diſorder, all miſery, dejection, and deſpair. It follows us at all times, and ſuits itſelf to all conditions: it gives ſtrength to the weak, and moderation to the ſtrong: it is the guide of our youth, and the ſupport and comfort of our old age; and, when it has led and preſerved us through this life, it gives us hope, and, with this, patience and reſignation in death."

The few letters, ſubjoined to the Diſcourſes in the ſecond volume, (fourteen in number) are a ſpecimen of a literary correſpondence between Mr. Wells and the brothers of his pupil. The ſubjects diſcuſſed in them are chiefly claſſical, philoſophical, or moral. The limits, that we muſt preſcribe to ourſelves, prevent us from entering into any examination of their merit as compoſitions. We ſelect the fourteenth, which was written to his *pupil*; who, from the tenour of it, appears to have been, at that time, an officer in the army or navy, and, probably, employed on ſome dangerous expedition.

"DEAR SIR, *Remenham, July* 20th.

"I was in hopes to have had the favour of hearing from you, and deſire it ſtill, when you return again, or at any time of leiſure and a good opportunity. I pray God to direct and preſerve you. Keep your men as far as poſſible, and as far as depends upon you, from all outrage and immorality. You know we are equally in God's hands; equally objects of his power and goodneſs, whether we live or die; and it is right itſelf to ſubmit ourſelves to him, whatever is the conſequence. With theſe principles conſider them, and do all your duty; your preſcribed and known duty; for it is he who requires it. It will be very ſeldom, I ſuppoſe, that it can be neceſſary, in any ſenſe, to do more. I would not deſire, as your friend, to hear that you attempt any unneceſſary things. I am, dear Sir,

"Your moſt affectionate, and faithful humble ſervant,

"CHRISTOPHER WELLS."

We cannot diſmiſs this article, without obſerving, that theſe volumes are accurately and neatly printed; and that the Diſcourſes are judiciouſly ſelected, and, in general, well arranged. The firſt volume, following the peculiar computation of the

*Church*, in the commencement of her year and annual courſe of her ſervices, begins with the Holy Seaſon of Advent; for each of the four Sundays of which an appropriate Diſcourſe is furniſhed: from theſe the reader is led to the *Nativity*, and to the other Great Feſtivals, in the order in which they are ſolemnized by the *Church of England*. Immediately before the ſermon on *the Rite of Confirmation* we expected to find one on the Sacrament of Baptiſm; but, not meeting with any diſcourſe on that ſubject in either of the volumes, we are to conclude, that Mr. WELLS left no thoughts on that important point, the *Baptiſm of Infants*; which is ſo peculiarly neceſſary to be inſiſted on in theſe times; and which we moſt earneſtly recommend to the particular attention of the parochial Clergy. The ſermon on the Holy Communion, in the ſecond volume, would more properly have followed that on Confirmation. But this is a circumſtance of little moment.

Though we have, in general, ſpoken, in terms of approbation, of theſe Diſcourſes, we might ſelect ſeveral from among the number, as poſſeſſing greater merit than the reſt. Of this kind, in our opinion, are the 8th, 17th, 18th, and 21ſt, in the firſt volume; and the Diſcourſes on our Lord's Sermon on the Mount, together with the 1ſt, 10th, 11th, 25th, 29th, and 30th, in the ſecond.

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*Suſpiria Oceani: A Monody on the Death of Richard Earl Howe, K. G. Admiral of the Fleet, and General of his Majeſty's Marine Forces.* By Dr. Trotter. 4to. Pp. 24. 2s. Hatchard. London. 1800.

THE many maſterly exertions of nautical ſkill, and moſt gallant atchievements, of the naval hero, whoſe actions are here celebrated, and whoſe loſs is deplored, are moſt favourable ſubjects for the diſplay of poetical talents. Dr. Trotter has treated them with ability, and, without deſcending to adulation, has done ample juſtice to the noble object of his panegyric. The verſes are harmonious, many of them beautiful, and the whole of them marked by no ordinary portion of the vis poetica. We ſhall exhibit a ſpecimen or two, that our readers may be enabled to decide how far the judgment which we have pronounced is well-founded.

"But, ſee, where drooping by the lonely ſtrand,
No common woe arreſts yon gallant band;
By hardſhips worn, and rough with many a ſcar,
Their tears find furrows from the wounds of war;

All

All beat by wint'ry wind, or ſolar ray,
Behold their ſcanty locks with ſervice grey:
Hearts that have brav'd the battle's rage unmov'd,
To ſorrow ſoften'd—for the Chief they lov'd.
In vain the rending ſigh beſtows relief,
Or bounds the meaſure of heroic grief:
With penſive ſteps as o'er his grave they bend,
Still mem'ry points—the leader, guardian, friend.
If England's glory plans ſome bold deſign,
They ſee his preſence animate the line;
No certain danger can their breaſts control,
Each gen'rous Tar feels all his leader's ſoul.
Soon as the daring ſignal waves on high
The foe invokes the wind, and haſtes to fly,
To ſeek for ſafety by a timely flight,
Nor try with Britain's ſons th' unequal fight.
If midnight tempeſts o'er the ocean ſweep,
Pile wave on wave, and raiſe the yawning deep,
His mind ſerene aſſumes the pilot's art,
Saves from the ſtorm, and cheers the drooping heart.
Should toil or famine on the ſailor wait,
He ſhares his wants, and mitigates his fate.
And when Diſeaſe pours forth his blaſts of death,
And fainting ſquadrons ſicken at the breath,
The hero's boſom ſwells with tides of grief,
Prepares the balm, and gives the pang relief."

Having deſcribed the bleſſings of peace, the poet thus adverts to the great cauſe of the war.

"Oh! had thoſe halcyon days from year to year,
In long ſucceſſion, preſs'd their bright career;
Nor left to damned deeds a ruthleſs age,
To fiends and furies worſe than Vandal's rage.
From France, the nurſe of manners, and of crimes,
The Hydra ſprung, the Genius of the times:
Alike the tyrant and the ſlave of Pow'r,
On carnage bent, to plunder and devour:
See wearied Life with blood and torture vex'd,
And, oh! tremendous horror! doubt the next;
Hence laws defied that ſave from moral ſtains,
And preſent guilt that fears no future pains;
Hence poliſh'd Order to confuſion ran,
All that degrades the ſavage from the man:
The ſacred fane no more ſhall incenſe raiſe,
Or Hallelujahs to Jehovah's praiſe;
The throne, the altar, to deſtruction hurl'd,
And worſe than ſecond chaos threats the world."

An animated deſcription of the Battle of the Firſt of June is next given; and a note reſpecting ſome circumſtances of it ought to be preſerved as an hiſtorical document.

"The merits of this victory will always be appreciated from the obſtinate reſiſtance of the enemy. The fleets may be ſaid to have been equal in force, as near as the number of ſhips in each can be reckoned: the French had moſt ſhips of the line; but the Engliſh had more three-deckers. But, on the evening of the 29th of May, three ſail, diſabled, left the enemy's fleet; and, by great good luck, they were joined, before the action of the Firſt of June, by three others.

"The French fleet was commanded by officers, who, in the language of Jacobiniſm, were ſaid to be of '*tried civiſm*'; the ſeamen were a choſen body, and all enthuſiaſts in the new order of things. A Commiſſioner of the Convention was, moreover, embarked on board the Montague; partly with a view to harangue the ſeamen, as had been ſo ſucceſsfully done in the army; and alſo to watch the conduct of the Admiral. The French certainly exceeded their uſual naval bravery; but Britiſh valour never appeared greater. In a general action there never was ſo much done in ſo ſhort a ſpace; for two Engliſh and ſeven French ſhips were totally diſmaſted in four hours. Some of the French ſhips are reported to have had furnaces on board for heating ſhot; but they were, probably, never lighted. The French Captains, on leaving Breſt, are ſaid to have taken an oath never to ſtrike their colours; but their conſciences were left pretty eaſy on that ſcore, for the Engliſh ſhot ſaved them the trouble.

"The following note is taken from the ſecond volume of the author's work on the Diſeaſes of the Fleet,—'As we may not again have occaſion to mention the Victory of the Firſt of June, we muſt beg leave to contradict the ſtatement of ſome occurrences on that day, relative to the ſinking of the Vengeur. It was ſaid that the Frenchmen who went down in that ſhip, as long as their heads were above water, continued to cry aloud—'Vive la Republique!'—and with this expreſſion in their mouths ſunk to the bottom. Somehow or other this account got into the Engliſh papers, and ſoon reached France. But the whole is a falſehood; and I have it from the authority of the Britiſh officers who attended to ſave the people, and ſaw the diſmal cataſtrophe. The ſcene preſented a very different ſpectacle: all was horror and diſmay; and no ſuch words were ever uttered. Barrere, in the Convention, made a fine text of the report, in expatiating on the *Naval Victory* of his redoubtable friend Jean Bon St. Andre. Votive tablets were immediately decreed to the *manes* of the ſufferers; and a three-decker ordered to be built, and called Le Vengeur.' [Vide Med. Nautica, v. ii. p. 19. Longman and Rees."]

NOVELS

# NOVELS AND TALES.

*Adelaide of Narbonne: With Memoirs of Charlotte de Cordet.* 4 vols. 12mo. Lane. London. 1800.

IT has long been the practice among novel writers to twine ſome fanciful invention with hiſtorical facts, and produce from this connection a ſtory of greater intereſt. The author of this book has availed herſelf (for we ſomehow imagine it to be the production of a female) of this cuſtom, and with no little ingenuity has worked fiction and fact together, laying her ſcene on the tangent line of La Vendée, introducing many well-known characters of the French, making their propenſities and actions ſubſervient to her well-told tale.—She holds the ſcale of politics with ſo even an hand, as far as mere opinion reaches, that it were impoſſible to learn her own decided ſentiments; while ſhe execrates the ſanguinary horrors of a Revolution and all the miſeries of republican France. For in her delineation of Charlotte de Cordet, ſhe deſcribes her 'as a republican but a *rational* one;' and in her character of an Engliſhman ſhe draws him "as a *rational* royaliſt." By the way, thoſe who ſeem to have known that heroine well, do not conſider her to have been a republican.

As her ſcene is in the neighbourhood of La Vendée, the time is that of Marat; many of the numerous anecdotes, related about him and his contemporaries, are interſperſed ſo artfully as to become part of her ſtory. While her ſentiments on the form of government are undiſcoverable, thoſe of obedience to the laws—of ſtrict morality—of pure religion—are every where ſuch as do credit to her heart; and her work may be conſidered not leſs inſtructive than amuſing.

*Roſella.* 4 vols. 12mo. Lane. London. 1800.

THIS novel upon novels, ridicules, with elegant ſatire and delicate irony, the impoſſible events, unnatural incidents, and indecorous ſituations of contemporary writers. A mother who had herſelf loved and married a-la-mode d'Heroine loſes her huſband in early life; but not cured of the circulating-library *mania* looks forward to ſee her daughter "puzzled in the mazes and perplexed with the errors" which had ſo agreeably tortured the Hermiones, Jaquilinas, Geraldinas, Philippinas, Gipſey Ducheſſes, and beggar-girls of the day. For this purpoſe ſhe takes her daughter, an unaffected and unconſcious girl, a tour into Wales, that caſtle-bearing country; expecting in every dingle ſome "hair-breadth 'ſcape," at every inn ſome ſurpriſing incident, and in every man ſome libertine adorer, or proſing ſwain. The ſtory is ſo artfully managed, we feel uncommon intereſt for the charming Roſella, and even the mere novel-reading Miſs, who ſees nothing "in the bent of the tale" beyond the ſtory, will find her heart engaged in it.

The

The characters are well diverſified and nicely drawn; betraying a mind of obſervation. The very touches of ſatire tickle rather than wound the feelings of thoſe writers who have deviated beyond nature and propriety.

*Conſtantia Neville: or, The Weſt Indian. A Novel.* By Helena Wells, Author of the Stepmother, &c. 3 Vols. 12s. Cadell and Davies. London. Crouch. Edinburgh. 1800.

WE moſt heartily deprecate the reſentment of the fair author of this admirable work, for the neglect we have unintentionally been guilty of towards her. Our beſt apology will be found in the real truth, namely, that had we perceived in it the ſmalleſt traits of thoſe opinions, which it is our duty to reprobate, it would much ſooner have been held forth to the world in its proper point of view.

A novel, which by its own intrinſic merits hath ſo well made its way to public eſtimation, ſtands not in need of our commendation. We cannot however avoid, for our own ſakes, declaring, that as moraliſts, we recommend it for the purity and ſoundneſs of its principles; and as friends to the religion of our country, for that piety and Chriſtian humility, which it ſo ſtrongly inculcates. We envy not the powers of that underſtanding, nor the qualities of that heart which are not enlarged and amended by the peruſal of this publication.

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## THE DRAMA.

*Life. A Comedy in Five Acts.* By Frederick Reynolds, Eſq. 2s. Longman and Rees. London. 1800.

THERE would be a degree of cruelty in trying the efforts of Mr. Reynolds's Muſe by the ſevere laws of criticiſm. All his dramatic productions have been written on the immediate folly of the moment; his characters ſketched from the fleeting faſhion and adapted to ſome peculiar performer. His language though not wit is ſomething like it; and his aim has been to raiſe a temporary laugh.

The preſent drama is, perhaps, the neareſt to a regular comedy of any he has written; but it was intended for the ſtage rather than the cloſet, where it has had ſufficient ſucceſs; and may be compared to bottled cyder, very lively, very palatable, very refreſhing, and not very ſtrong.

*The Birth-Day: A Comedy in Three Acts. Altered from the German of Kotzbue, and adapted to the Engliſh Stage.* By Thomas Dibdin, Author of the Jew and the Doctor, &c. Longman and Rees. London. 1800.

THIS

THIS comedy is altered from "Reconciliation," a work of Kotzbue's, and, in our opinion, infinitely ſurpaſſes the original; it is, in ſhort, one of the moſt intereſting little pieces we have lately peruſed, and fully merits all the ſucceſs it has received.

*Antonio: or, The Soldier's Return.*

THIS tragedy, which was anonymouſly played at Drury-lane, and completely coughed down on its only repreſentation, is now publiſhed as the acknowledged production of the well-known Mr. *Godwin*. He has added a ſhort preface to it, ſtating it to be his firſt attempt in the dramatic line, and recommending it to a peruſal in the cloſet. Nothing but the vanity or the poverty of its author could have induced ſuch a publication, after the unequivocal marks of contempt with which an unbiaſſed audience decided upon its merits.

The plot, if it can be called one, when it wants every requiſite, is beneath the rudeſt epoch of the ſtage. The language wants energy, variety, and metre, except a few new-coined words can be called variety. It is totally deſtitute of incident, unleſs we call an unprovoked murder incident; nor is there any thing in the whole compoſition to excite a momentary intereſt: it is printed as if intended to be metrical; but there is no appearance of meaſure, unleſs he wiſhes it to be claſſed under the indefinite ſcanning of imperfect Iambics, while ſome of the lines are hexameter.

From Mr. *Godwin's* former productions we looked eagerly for ſome new ſpecimens of the new philoſophy, nothing leſs could have induced us to read the play through; yet we could find none but what he may ſoften down, if he pleaſes, as a ſentiment of the character and not his own. When *Antonio* reproaches his ſiſter with marrying another, after being betrothed to his friend, before her dying father who placed their hands together, he adds—

"This was a marriage—thou wert Roderigo's wife:
Wherever was a contract ſealed with ſuch
Solemnity in every circumſtance,—
So venerable—ſo binding—?
Adultreſs ———

And in another place:

"——— what makes
A marriage——? conſent of parents.
Phaugh—this ſmells rank.—

We feel ſome regret that this gentleman's abilities are not at all calculated for the ſtage, becauſe we fancy he would never have applied them that way, if he had not deſerted his old wicked ways or they had not deſerted him. We could wiſh him to forbear puzzling himſelf and the public with metaphyſical diſquiſitions which neither underſtand; but fear, from this ill ſucceſs, that his deſultory mind will be again "exerting its energies" in miſchief.

——*ſcribimus indocti doctique*———

POETRY.

# POETRY.

*Poems on various Occaſions: In which is a moſt beautiful and novel Deſcription of his Majeſty's Review of the Kentiſh Volunteers, Auguſt the firſt,* 1799. By William Pinn. 8vo. Pp. 120. 2s. 6d.

IT is hardly poſſible to reſiſt the ſtrong temptation to a quibble which is offered by the name of this author; and, therefore, we hope our readers will excuſe our ſaying, that this *Pin* ſhews no *point* and a very little *head*, and we are afraid the public will not care a *pin* for any of his works. He ſtates in the firſt of his poems, that he does not write to pleaſe the *critic*, but *himſelf*; and he has truly deſcribed his own poetical merits in the following elegant ſtanza:

"No Muſe invoke, but little quote,
No education mine;
Juſt as I talk, I write by rote,
No grammar to refine."

When we tell our readers that he gives the following words as *rhymes*, they will, we conceive, feel no great anxiety for any larger citation, viz. *wars, cauſe; year, care; ſtore, poor; ſun, turn; Noah, before; large, George; learn'd, conſonant;* &c. &c. &c.

*The Holy Land: A Poem.* By Francis Wrangham, M. A. Member of Trinity College, Cambridge. 4to. Pp. 14. Mawman. London. 1800.

THIS poem obtained the reward left by Mr. Seaton's will, and was aſſigned to the author laſt year by the Vice Chancellor of the Univerſity, and the Maſter of Clare-Hall. The author is a great admirer of the late Mr. Cowper, and ſeems to have formed his blank-verſe on the model of that excellent poet. What Johnson ſaid of ſacred poetry, in general, is applicable to the work before us. It touches upon thoſe ſubjects that are too lofty for the Muſe. There is vigour in the compoſition but not much warmth. The author, however, poſſeſſes a poetical mind, and the following extract will, doubtleſs, gratify readers of taſte as well as thoſe of a more ſerious turn.

"Whence was that ſtar, which through the blue profound
From eaſtern climes advancing, hung its lamp
O'er royal *Bethlehem*; not with comet-glare
Portending war to nations, but of ray
Pacific? 'Twas the harbinger of morn:
That Sun's glad herald, from whoſe living ſpring
Natures, ſcarce finite, in perennial ſtream
Draw floods of intellect, and bathe in light

Strong

Strong beyond human ken. In thickeſt cloud
Shrouding his native glories, leſt the blaze
Of orient DEITY with mortal flaſh
Should blaſt the gazer's viſion, He aroſe—
So darken'd, yet refulgent. Through the cell
Of maniac Guilt, exulting in his chain,
Darted the ſudden dawn. Their rigid claſp
Inſtant his bonds remit: with night's foul train
His cheriſh'd frenzy flies; and freed he ſprings
On Faith's firm wing, to liberty and heaven.

"Thoſe deeds, high-favour'd Land, 'twas thine to ſee
In that bright day of wonders, which have ſhed
O'er all thy lakes and hills a holy light,
Glowing with inexſtinguiſhable flame,
Though thou and thine are proſtrate. In the duſt
Thy ſcatter'd relics ſhine; and radiant ſtill,
By time's ſucceſſive billows uneffaced,
The pilgrim tracks the footſteps of his GOD.

"Ah! deeds—the pride of ISRAEL, and his ſhame!
His pride, that unto him alone diſplay'd
The mighty Workman ſtood, of other eyes
Seen by reflected beam; his ſhame, and crime
Of coſtlieſt expiation (yet unpaid—
Though Scorn with finger ſtretch'd, and biting Wrong,
Untired purſue the exile) that He ſtood
Diſplay'd in vain! Yet nature knew her Prince;
And prompt, as when at firſt th' Almighty Word
Awed the conflicting elements to peace,
Obey'd His powerful voice. Th' infuriate ſtorm,
Which with rough pinion laſh'd JUDÆA's wave,
Fled at His bidding; and in ſtilleſt calm
Th' obſequious billow ſlept. On bed of fire
Wan Fever pined: He ſpake; and ready Health
Sprang from her roſeate bower, with priſtine bloom
To light the faded cheek. Departed ſaints,
Dread ſpectacle! their yawning tombs forſook,
To hail the Victim-GOD. But ISRAEL ſaw,
Prompt at His voice, th' infuriate ſtorm retire;
Saw ready Health on Fever's faded cheek
Shed priſtine bloom; ſaw yawning ſepulchres
Reſign their ſhrouded captives—ſceptic ſtill,
And unconvinced; nay, to th' accurſed tree
(Oh guilt moſt worthy of the *Flavian* ſword,
And centuries of anguiſh!) doom'd his King,
And ſtretch'd his own MESSIAH on the croſs."

We were ſurpriſed to find ſuch a *ploonaſm* in the following line exhibited by a writer who is otherwiſe correct—"with *furtive* ſtep the fated hour *ſteals* on"—and the word *furtive*, which has always a bad

a bad meaning, is particularly exceptionable, as it relates to the progreſs of the time when the SAVIOUR OF MANKIND ſhall again deſcend to teſtify his glory upon earth.

*Poems: To which is annexed, Lord Mayor's Day; a Mock Heroic Poem.* By David Rivers, Author of "Letters on the Political Conduct of the Diſſenters."—Editor of the Abridgement of Park's Travels.—Beauties of Saurin, &c. &c. &c. 8vo. PP. 32. Rivingtons. London. 1800.

IT is difficult to ſay whether this author deſerves moſt praiſe as a *poet* or a *politician*; but, perhaps, our readers would, at once, decide upon peruſing his works, that his claim to either title is *equally ſtrong*. For a ſpecimen of his poetical merits take the following couplet, which concludes with ſome lines in favour of Mr. PYBUS, to whom, ſpeaking of the capricious Emperor of Ruſſia, our Bard ſays—

"His name ſhall be eraſed from glory's fane,
While deathleſs honours deck thy 'Sovereign."

As a politician, our author proves his *judgment* by a zealous admiration of the late LORD MAYOR. But as this paſſage exhibits a curious ſpecimen of poetical *numbers*, we ſhall indulge our readers with an extract.

——— "nor will the
Muſe forget the Mayoralty of
COMBE. In dangerous times of
Wild tumultuous rage, he
Stilled the voice of anarchy,
And made ſedition bend beneath
The yoke of juſt authority. His fame ſhall
Shine moſt bright, in page of future hiſtory."

*The Fate of Bertha: A Poem.* By William Lucas. Small 4to. PP. 32. Weſtley. London. 1800.

THIS is a ſimple, and not unintereſting, ſtory, related in ſmooth and eaſy verſification, though not much animated by poetical energy. The author makes his heroine fall a victim to the *violent deſires* of a perfidious lover not to the arts of *gradual ſeduction*. This circumſtance does not afford a moral likely to be generally uſeful. Few men of gallantry, at preſent, find it neceſſary to accompliſh their aims by a crime that may bring them to the ſcaffold, and when, too, the licentiouſneſs of the times, and the prevalence of falſe philoſophy, render female honour too eaſy a conqueſt. But this is the *age of horrors*, and the author, probably, thought that *a rape* would ſtrike from *its rarity*. There are ſeveral paſſages of pathos and deſcription in this poem creditable to the author's talents.

MISCELLANIES.

# MISCELLANIES.

*A Letter to the Right Honourable William Pitt, on the influence of the Stoppage of Iſſues in Specie at the Bank of England; on the Prices of Proviſions, and other Commodities.* By Walter Boyd, Eſq. M. P. 8vo. Pp. 112. 3s. 6d. Wright. London. 1801.

WHEN Thomas Paine, ſome few years ago ſtood forth as Legiſlator General for all the nations of the earth, the inquiries of mankind were very naturally directed to his birth, education, and connections, as the beſt means of aſcertaining the extent of his qualifications for the office which he had aſſumed, and the nature of the motives which had led him to aſſume it. The ſame diſpoſition will probably be felt by the public, reſpecting the author of the Pamphlet before us, who, thinking himſelf qualified to ſpeak on matters of finance with the ſame tone of deciſion which Paine employed on the ſubject of political conſtitutions, arraigns, with equal modeſty and decorum, the wiſdom of the Miniſter, and the integrity of the bank directors, proclaiming himſelf the only financial Solomon in the united kingdoms. But, before we repoſe implicit confidence in a man, who aſſerts the ſuperiority of his own pretenſions, and betrays an anxiety to dictate the mode of conducting the fiſcal concerns of this great commercial nation, it becomes us, at leaſt, to enquire what prudence and ability he has diſplayed in the management of his own. But, without tracing the origin and progreſs of Mr. Boyd, without marking his riſe and proſperity, his decline and fall; without following him, from his departure from the humble ſhed of his induſtrious parents in Scotland,* to his modeſt habitation at Oſtend; from thence to his *hotel* at Paris where he ſo narrowly eſcaped the guillotine; and to his ſubſequent eſtabliſhment in England, where his ſplendour was unrivalled and his expences unbounded; and, finally, to his cloſing ſcene in the Iriſh chamber † at Guildhall; one circumſtance of his life will ſuffice to fix our opinion of his prudence and ability. When Mr. Boyd had the good fortune, ſome ſix years ago, to aſſociate himſelf with Mr. Benfield, the latter was worth 480,000l.; *now*, he is an uncertificated bankrupt!!! This one fact is worth a volume of comments. We ſhall only add, that when ſuch has been the reſult of a man's ſpeculations, we would much rather that he ſhould ſpeculate on his own account than on that of the public.

The grand object of this tract is to perſuade the public, that the

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* Mr. Boyd is not the only fiſcal empiric which Scotland has produced; the celebrated JOHN LAW was a North Briton; and the cynical obſervation of Voltaire reſpecting that adventurer, is not inapplicable to *one* of his ſucceſſors—"il n'avait d'autre métier que d'être *grand joueur et grand calculateur.*"

† A room in which the commiſſioners of bankrupts frequently hold their ſittings.

high price of every article of uſe and conſumption is imputable to the ſtoppage of payments in ſpecie at the bank; and to the increaſe of bank notes which the author preſumes to have been the conſequence of that meaſure. And, in the performance of this taſk, the author takes every poſſible opportunity of holding up the Chancellor of the Exchequer, the governor and directors of the bank, to public contempt or indignation. In the outſet of his argument, he thus explains the ſenſe in which he uſes one of his principal terms.

"By the words 'Means of Circulation,' 'Circulating Medium' and 'Currency,' which are uſed almoſt as ſynonymous terms in this letter, I underſtand always *ready money*, whether conſiſting of Bank Notes or ſpecie, in contradiſtinction to Bills of Exchange, Navy Bills, Exchequer Bills, or any other *negotiable* paper, which form no part of the circulating medium, as I have always underſtood that term. The latter is the *Circulator*; the former are merely *objects of circulation*."

This definition is not ſtrictly accurate; for every ſpecies of paper which may be negotiated forms, at times, part of the circulating medium, and, therefore ought to be comprehended under that denomination.

Mr. Boyd is particularly angry with the bank; but we think we deſcry the motive of his indignation, in his remark, "that the embarraſſed circulation of the metropolis and the conſequent diſtreſs all over the country, which began in 1796, and became ſo alarming in 1797, proceeded ſolely from the particular line of conduct which the bank of England had thought proper to purſue, from the month of December 1795 to the end of February 1797." The conduct thus cenſured, was the attempt to check a growing ſpirit of ſpeculation, which had then riſen to an alarming height, by a limitation of diſcount; but we are wholly at a loſs to reconcile this cenſure of the bank "for the calamities produced by a *ſtarved circulation*," with the ſeverer cenſure which he paſſes on it for an oppoſite line of conduct, in producing the "increaſe in the prices of almoſt all articles of neceſſity, convenience and luxury" by an "*addition to the circulating medium*." By this curious mode of argument, it would appear that *a confined circulation* diſtreſſes the merchants and *ſpeculators*, and that an *increaſed circulation* diſtreſſes the whole community. Between this Scylla and Charybdis of Finance, how the fiſcal pilot is to ſteer clear of danger we cannot tell. But Mr. Boyd, it ſeems, in his own eſtimation, at leaſt, is the Palinurus who can ſteer the veſſel of the ſtate with ſafety, between theſe rocks and whirlpools of partial and general diſtreſs; although he has contrived to wreck his own bark.

There is ſcarcely a page of this pamphlet but preſents one or more inſtances of fallacious, contradictory, or abſurd reaſoning, ſuch as that which we have juſt noticed. To comment on each of theſe would be an endleſs taſk, but the ſubject itſelf is of too much importance, and the author himſelf too conſpicuous a character, to ſuffer them all to paſs without proper expoſure and reprehenſion. Before, however, we proceed to do this, we ſhall make ſome brief obſervations on the leading topic of the book.

Mr.

Mr. Boyd ſtates, from documents laid before the Houſe of Commons, that the average circulation of bank notes for three years, ending in December 1795, was £.11,975,573; the circulation on the 26th Feb. 1797, was 8,640,250l.; and the circulation on the 6th of Dec. 1800, 15,450,970l.; and it is to this increaſe, which he calls, an *exceſſive multiplication*, that he aſcribes the high price of proviſions, &c. It would have been but fair to ſtate the average circulation of the year ending on the 26th of Feb. 1797, and the average circulation of the three ſucceeding years; but this would not have anſwered the author's purpoſe; we will, therefore, adopt his own mode of calculation, unfair as it is, and take the difference between the average circulation of three years ending in 1795, and the *higheſt* circulation at any given period ſince, viz. in Dec. 1800, which will give an augmentation of about three tenths. Now it muſt have occurred to Mr. B. that the only mode of aſcertaining whether ſuch increaſe was right or wrong, a benefit or an evil, was by giving a comparative ſtatement of the ſituation of our trade, manufactures, and commerce; and of our exports and imports at the two epochs; becauſe he could not be ignorant of what every child muſt know, that an extended trade cannot be carried on with the ſame capital as a limited trade. Yet, though this is the point upon which the whole of his reaſoning reſts not one ſyllable does he ſay upon the ſubject. We would fain ſupply this ſtrange defect of his, but, unfortunately, we have not the neceſſary tables at hand; thoſe before us coming down no lower than the cloſe of 1798. From theſe it appears that the average of our imports, for three years, ending with Dec. 1795, was 21,426,666; and the amount of them in 1798, 25,654,000; giving an increaſe, in three years, of 4,223,334. The average of our exports during the former period was, 24,812,000; and the amount of them at the latter, 33,800,000, giving an increaſe of 8,988,000. If our memory do not fail us, there has been a very conſiderable augmentation of both our imports and exports within the laſt two years; and this brief ſtatement will ſuffice to ſhew the neceſſity of a conſiderable multiplication of the circulating medium. It was Mr. Boyd's buſineſs to prove that the multiplication has been exceſſive. Not having done this, his argument falls to the ground. We have taken no notice of the loweſt point of circulation, in Feb. 1797, becauſe the author himſelf not only admits its total inadequacy to all commercial purpoſes, but even aſcribes to it all the diſtreſs which was experienced in the commercial world at that period. Had he been aſked at the time what increaſe of circulation was requiſite to reſtore the equilibrium of commerce, we much queſtion whether he would not have fixed it at as high a rate as that at which it now ſtands. At all events, it was his duty to ſpecify the extent of the increaſe, then neceſſary, in oppoſition to that which he now condemns; and this appears the more neceſſary in arguing from effect to cauſe, as in the preſent caſe, becauſe various reaſons may be aſſigned for the actual high price of articles of firſt neceſſity, without recurring to an increaſed circulation. Beſide, if the cauſe aſſigned were the *real* cauſe of the riſe, we ſhould be glad to learn from Mr. Boyd how the great diſproportion between the *cauſe*

and the *effect* is to be accounted for; that is, how it happens, that when the *increaſe* of notes has been only three tenths the riſe in price has been from 100 to 150 per cent? How too has it happened, that while the cauſe was increaſing the effect ſhould diminiſh; as it evidently did, by the conſiderable fall, in the price of corn, previous to the laſt harveſt? And again, if the cauſe were real the effect would extend to all exchangeable property, which is not the caſe, as is manifeſt in reſpect of land and manufactures, in both which, though forming the bulk of the property of this country, the riſe has been very trifling ſince Feb. 1797. Such an increaſe, if it really exceeded due bounds, would alſo occaſion a reduction of the rate of intereſt, and an advance of the premium on the floating debt; neither of which has taken place.

But we believe the fact to be, that the quantity of bank notes never have exceeded, and never will exceed "the natural digeſtive powers of the country." It is both the duty and the intereſt of the bank directors to prevent ſuch an exceſs, whatever Mr. Boyd, from ſpleen, diſappointment, or malice, may be pleaſed to aſſert; becauſe the digeſtive powers of the country are like the digeſtive powers of the human ſtomach, which immediately betrays the natural effects of repletion by throwing back the ſuperabundant matter. Were the bank directors ſo infatuated as well as ſo unprincipled, as to encourage ſuch an exceſs, they would very ſpeedily be made ſenſible of the conſequences of their miſconduct, by having the public confidence withdrawn from them, and their notes thrown back upon the bank. But they ſtand too high in the world, both in reputation and in judgment, to be ſuſpected of ſuch egregious folly; their paſt wiſdom and diſcretion are the beſt pledge of their preſent and future good conduct; and ſo long as they continue to deſerve they will enjoy that confidence which is ſo intimately connected with the credit and proſperity of the country, and which none but an enemy to the country would endeavour to deſtroy, or even to ſhake.

Two circumſtances which Mr. Boyd is compelled to admit, becauſe they are ſo obvious, that if he had not admitted them, they muſt have been preſſed upon his notice, are equally deſtructive of his main inference with the reaſons which have already been alledged. Firſt; that if the bank had ſufficient ſpecie or gold to take up all their notes, there would exiſt no ground of complaint againſt them; and ſecondly, "that the paper of the bank of England, in its preſent ſtate, unites, in a higher degree than any other paper, not convertible into ſpecie, that ever was circulated in any country, all the qualities which entitle it to confidence;" and, he afterwards admits that it not only does poſſeſs that confidence, to the fulleſt poſſible extent, but that it muſt continue to poſſeſs it.* It is evident then, that, if the wealth of the country

* This avowal deſtroys the whole force of the arguments advanced on this head, unleſs it can be proved (which is not even aſſerted) that the confidence in Bank notes has not continued. It may here be aſked whether any Bank can or does exiſt on any other baſis than confidence,

country were ſo increaſed as to ſupply a circulating medium, in ſpecie, equal in amount to the Bank notes now in circulation, "a conſummation devoutly to be wiſhed," its effect on the price of proviſions and other articles of uſe and conſumption, would be preciſely the ſame as that which Mr. B. imputes to the increaſed circulation of notes. And as the confidence of the nation gives the ſame ſtamp of value to the paper as to the gold, the ingenuity of man can demonſtrate no difference between them.

But Mr. B.'s indignation ſeems to be confined to the notes of the *Bank of England*; for he undertakes to defend the notes of the *Country Banks* againſt all the prejudices which have gone forth againſt them; inferring, from the mere circumſtance of their being payable, even in *Bank notes*, on demand 'that no iſſues can poſſibly remain in circulation beyond what the increaſing proſperity and induſtry of the country, where they circulate, can fairly abſorb or digeſt." If, while he attacked the prejudices of others, he had diſmiſſed his own, he would have perceived, that this reaſoning was ſtill more ſtrongly applicable to the notes of the Bank of England. But, in the very next page, he obſerves that, "the Bank of England is the great ſource of all the circulation of the country, and, by the increaſe or diminution of its paper, the increaſe or diminution of that of every Country Bank is *infallibly regulated*." Now, if there be any truth in this obſervation, if the Bank of England circulate too much paper the evil muſt *infallibly extend* to the Country Banks, and, of courſe, the inference noticed above will either fail, or, if it be valid, there appears to be no danger from too great an emiſſion of paper by the Bank of England.

The author is very ſtrenuous in his efforts to perſuade the public, that the paper of the Bank of England is *depreciated*; and, on the word depreciation he rings the changes in various parts of his tract. But, how that paper can be ſaid to be depreciated, when a man going to the Corn-market with five pounds-worth of it in one hand, and with five pounds in gold and ſilver in the other, cannot purchaſe with

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fidence, and whether that confidence does not reſt more upon the opinion entertained of a Bank's poſſeſſing property equal to its emiſſion of paper, than upon the certainty of its being able to pay, on demand, the value in ſpecie of ſuch emiſſion; the impoſſibility of which, if the whole were to be demanded at once, muſt be obvious to every man. The Bank of England, having recently proved its ſolidity, in point of property, to the ſatisfaction of the whole world, what reaſon could poſſibly exiſt for withdrawing from it any portion of the confidence which it is allowed to enjoy, notwithſtanding the adoption of a public meaſure, felt and acknowledged, by all thinking and well-intentioned men, to have been a neceſſary precaution, of a temporary nature, to counteract the plans of our foreign and domeſtic enemies? Until it can be proved that the Bank of England has abuſed the power of not paying all its notes in ſpecie, there can be no ground for withholding perfect confidence in its paper, nor for attributing the high price of many articles to a depreciation of that paper.

his ſpecie a ſingle grain of corn more than he can purchaſe with his notes, it would require the acuteneſs of a Pariſian banker to diſcover.

The collateral proof, in ſupport of his frail argument, deduced by Mr. B. from the preſent high price of gold, is equally futile with his other proofs; becauſe, it is notorious, that this premium on gold has frequently exiſted, without being attributed to a depreciation of paper; and therefore cannot be conſidered, as ariſing, at this moment, from too great an extenſion of the circulating medium.

Notwithſtanding the reſtrictions impoſed on the bank, by the act of Parliament, it is ſtill allowed to pay, and actually does pay, in ſpecie, all its notes under five pounds, and iſſues gold for ſome other particular purpoſes. Though the author notices this circumſtance as an exception, of a nature apparently trifling, yet certain it is, that the ſums required for thoſe *particular purpoſes*, with the amount of the ſmall notes, will be found to form a very conſiderable part of its paper circulation.

The preſent ſtate of Exchange, which is conſiderably againſt this country, is another of Mr. B.'s *proofs*. But the large importation of grain, which he notices, (p. 34.) together with the remittances to the Continent for publick ſervices, ſufficiently accounts for the unfavourable exchange without reſorting to the hypotheſis of too great a circulation. It is to be obſerved, too, that the exchange upon Hamburgh has riſen conſiderably ſince the reverſes of fortune which our Allies have experienced in Germany have led to a belief that no more ſubſidies will be remitted to the Continent, which proves that it is not an increaſe of paper currency which has hitherto depreſſed it.

In no inſtance does he betray the weakneſs of his argument more ſtrongly than in his imputation of the riſe in the ſtocks, to an increaſed circulation of paper. If this be the caſe, how comes it that the apprehenſion of a war with the Northern Powers occaſioned a fall in the funds of 10 per cent.; and they have continued to fluctuate in proportion as that apprehenſion has been confirmed or weakened. This circumſtance alone would expoſe the fallacy of his reaſoning. But the effect of taking 12,133,371l. (for the redemption of the Land-tax) out of the market, together with the operation of the Sinking Fund, and the general belief of an approach towards peace, may very well account for the riſe in the funds, when the nature of the two firſt cauſes is conſidered; at leaſt, to a certain degree, a riſe appears to have been an inevitable conſequence of thoſe meaſures. Their avowed object was to produce this effect, and, though it may have exceeded the computations of ſome perſons, it does not therefore follow that it is not to be aſcribed to the natural operation of thoſe cauſes.

But it is not the fallacy of the author's reaſoning that moſt excites our aſtoniſhment, in this branch of his ſubject; for it is followed by an obſervation, which it is impoſſible, even by the utmoſt ſtretch of modern candour and liberality, to refer to any good motive; and which, from its *manifeſt tendency*, cannot be too loudly condemned, nor too ſtrongly reprobated. Dwelling on his favourite topic, the imaginary "depreciation of paper," Mr. Boyd obſerves;—"the odium which it muſt entail upon the country,

country, ſtanding, in this reſpect, in the character of a debtor, paying a real debt with a nominally equal, but really inferior, value, is rather to be deprecated than deſcribed. If ſuch a period ſhould arrive, the public creditors will be juſtly entitled to charge their debtor with having "kept his promiſe to their *ear*, and broke it to their *hope*." If a period ſhould arrive when a dividend of 100l. in bank-notes will not exchange for more of the conveniences of life than 50l. did a few years ago, will not the perſons, receiving ſuch dividend, be entitled to charge this country with having failed in its engagements as effectually as if an act of Parliament had ordered a guinea to paſs for two-and-forty ſhillings?"—Unwilling, as we are, to pay a compliment to the author's underſtanding at the expence of his integrity, we feel diſpoſed to aſcribe this remark, and the ſtring of impertinent interrogatories to the Chancellor of the Exchequer, by which it is followed, to a ſottiſh imbecillity which ſuddenly invaded his mind, at the time when he compoſed the paſſage we have cited. But there is ſomething worſe than imbecillity in it; for Mr. B. muſt have known, when he put the caſe hypothetically, that the period, which he affected to deprecate, had actually arrived; ſo that we ſhall not ſcruple to apply to him the former part of the quotation from Macbeth, the laſt line of which he has thought proper (how abſurdly we ſhall ſhew) to addreſs to Mr. Pitt.

"And be thoſe juggling fiends no more believed,
That palter with us in *a double ſenſe*."

The fact is, that this ſhocking period has arrived long ſince, and without producing any of thoſe reproaches, the very dread of which ſeems to have produced ſo powerful an effect on the delicate nerves of Mr. Boyd. It is pretty certain, that the difference in the value of moſt conveniencies of life had already taken place, ſince the firſt erection of public annuities; and there appears to be very little probability of its increaſing in the ſame ratio during the period to which the author looks forward. And nothing can be more obvious than that the increaſed wealth of a country, reſulting from an extended commerce, will, inevitably, by the moſt natural and regular operation, produce a correſponding riſe in the price of proviſions and other articles of conſumption. So that, according to Mr. B.'s curious hypotheſis, the Miniſter is to be reproached with perfidy, for having rendered the nation proſperous and rich. Mr. Pitt, we conceive, will ſet up no defence, but chearfully plead guilty to this charge of a high crime and miſdemeanour, againſt the patriotic ſpeculations of Mr. Boyd. But the *promiſe*, with the breach of which he is accuſed, is ſomewhat *curious*; it is nothing leſs than a promiſe to every man who lends his money to the public, that the price of every neceſſary and convenience of life, ſhall remain ſtationary, in order to enable him to purchaſe the ſame quantity of them for 100l. at any future period, as he could at the moment when he advanced his money. The landlord who lets his houſe on a leaſe, the man who lends money on a bond or mortgage, and every other ſpecies of private creditor, in ſhort, would certainly be entitled to inſiſt on a ſimilar ſtipulation in his favour. Could it be believed that any man of common underſtanding would

ſend forth ſuch miſerable nonſenſe to the world! Experience only could juſtify our belief of the fact. The nonſenſe is even too groſs, we conceive, to impoſe on the credulity of the French public.

In the note to page 71, the author accuſes the Bank Directors of having, by an *ingenious device*, produced the conſiderable riſe which took place, of the exchange with Hamburgh, in the ten months which followed the ſtoppage of payments, in ſpecie, at the Bank. This riſe was certainly a ſtumbling-block in his way, and he has very *ingeniouſly* leaped over it. But, if an increaſed circulation of paper was to be the cauſe of a fall in the exchange, as he himſelf aſſerts, it would have been out of the power of the Bank Directors, by any poſſible operation of theirs, to produce a riſe in the Exchange for the long term of ten months.

We could point out many more contradictions, perverſions, and abſurdities of a ſimilar nature; but we have already extended our remarks ſo far, that we muſt neceſſarily bring them to a concluſion. Two or three more paſſages only ſhall we notice.

Mr. Boyd is a rigid diſciple of Adam Smith's; he treats monopoly, foreſtalling, and regrating, as chimeras; calls our judges to account for the opinions which they have delivered on the ſubject from the Bench; and rejects the idea of regulating *ſpeculation* by law. This will not appear ſurpriſing to thoſe who recollect the boundleſs ſpeculations of Mr. Boyd, who projected the eſtabliſhment of a Bank, *in oppoſition to the Bank of England*, and laboured to monopolize all the loans in the country. But we conld ſtate a fact or two to our readers, which would, we apprehend, convince *them* of the neceſſity of impoſing ſome bounds, at leaſt, on the ſpeculations of men. *One* will ſuffice for our preſent purpoſe. In an early part of the French Revolution, a houſe was eſtabliſhed at Hamburgh, by one *Walquiers*, for the expreſs purpoſe of ſupplying the French armies with corn. Several perſons applied to the Houſe, whoſe connections were very extenſive, for cargoes of corn for the Engliſh market; but they were conſtantly refuſed, by Walquiers, who had no ſcruple to ſtate, that he would ſooner throw his corn into the ſea, than ſend it to England. Mr. Walquiers's confidence in the rulers of the French Republic was very properly rewarded. He became a bankrupt, in 1795, when it was proved that a Britiſh Houſe, in the city, had been connected with him in this ſcandalous traffic, and ſuffered materally by his failure. A hint of this connection was given in one of the public prints, and a full account of the tranſaction was promiſed; but an immediate application to the proprietor of the paper, accompanied by an offer of 5000l. in the new loan (which produced a profit of 200l.) prevented any further notice of the fact. We are well convinced, that even Mr. Boyd himſelf would condemn a *ſpeculation* of this nature, and deem it a proper object for the cognizance of the *law*.

The raſh and unwarrantable cenſures which are inflicted by the author, on the Bank Directors and the Chancellor of the Exchequer are of ſuch a nature as to be referred only to private piqué and diſappointment. The one *may have* limited their diſcounts too much; the other *may have* ſuggeſted plans which Mr. B. might have

have wiſhed him to adopt. Hinc iræ hinc Lacrymæ. But when Mr. Boyd ventures to aſſert, that he has, " in ſome inſtances, been *the victim* of the errors of the adminiſtration," his arrogance and preſumption become too intolerable to paſs without chaſtiſement. And his *ingratitude* is ſtill more conſpicuous than either; for never, we will affirm, was any private individual under ſo many obligations to a Miniſter as Mr. Boyd has been under to Mr. Pitt, who, from the perſuaſion that his fall would be felt, in a certain degree, by the whole mercantile world, carried his protection and ſupport of him to an extent which was ſcarcely juſtifiable, and which under no other circumſtances would have been excuſeable. But there are ſome minds of inſatiate as to deem any thing ſhort of an abſolute compliance with *every* demand, an inſult which cancels all paſt obligations, and authorizes a diſplay of reſentment. Haply Mr. Boyd's mind may be of this deſcription, in which caſe he may, poſſibly, conſider it as a crime in his Majeſty's Chancellor of the Exchequer to have rejected the offers of an inſolvent debtor, to become the ſubſcriber of millions to a public loan!

But the wild cenſures of this arrogant writer are not confined to individuals, nor yet to corporate bodies; they extend to the Legiſlature itſelf, and even to the public, at large, who are *modeſtly* catechiſed, for " not eſtimating, *as it deſerved*, the important change which the Legiſlature introduced, when it permitted the bank to *iſſue*, and *not to pay*, their notes;"—and ſtill more, " for readily taking theſe notes, when *deſtitute of the quality* which originally gave, and ultimately muſt ſupport, their value, *with the ſame confidence*, as when they poſſeſſed that quality;"—thus removing the apprehenſions, but, unfortunately, at the ſame time, falſifying the predictions, of Mr. Boyd; and ſo expoſing the weakneſs of his pretenſions to fiſcal foreſight, and financial wiſdom; if not defeating his ſchemes, and diſappointing his ſpeculations. If the paſſage we have quoted be not as daring an attempt as ever was made by man to deſtroy the public confidence, the very ſource of our proſperity, the principal means of our commercial and political greatneſs, our powers of comprehenſion muſt have loſt all their activity, and our judgment have been totally deſtroyed. What language, then, can ſupply terms ſufficiently ſtrong to characterize ſuch an attempt at ſuch a period, when the extenſion of that public confidence is, more than ever, eſſential to the ſucceſs of our plans, for the defeat of our enemy's ſchemes, and the preſervation of our own independence? If Mr. Boyd wiſhed to make friends in *France*, he has certainly adopted the beſt means of ſecuring them; but if he be anxious to maintain or acquire the good opinion of his countrymen, if he be ſerious in his pretenſions to public ſpirit, and in his profeſſions of concern for the welfare of Great Britain, he has taken a means of accompliſhing the former, and of demonſtrating the latter, ſo ſtrange as to be fairly imputable only to the moſt unaccountable perverſeneſs and obſtinacy, or to a temporary deprivation of reaſon.

If we have appeared harſh and ſevere in our review of this pamphlet, it has been from a full conviction that its miſchievous tendency,

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and the utter impoſſibility of aſcribing its appearance to any laudable motive, both ſanctioned and required the uſe of ſuch harſhneſs and ſeverity. We are in the habit of inferring *motives* from *declarations* and *actions*; and though Mr. Tierney (whom we ſhrewdly ſuſpect of having aſſiſted Mr. Boyd in the compoſition of this tract, for it contains many of thoſe confident aſſertions which have embelliſhed Mr. Tierney's ſpeeches, on matters of finance, with much of the ſame reaſoning too, if that can be called reaſoning, which conſiſts chiefly of aſſertions, unſupported by proofs and contradicted by facts,) may continue to object to this ſpecies of inference we ſhall continue to uſe it, until, at leaſt, our minds ſhall have become as *enlightened* as his own. But if any of our readers ſhould ſtill be diſpoſed to accuſe us of uncharitableneſs, we have one inſtance in reſerve, with which we ſhall cloſe our obſervations on Mr. Boyd's letter.

Anticipating the reproach which muſt have been incurred from the indication of an alarming evil, unaccompanied by the ſuggeſtion of an adequate remedy, the author contends that the beſt and only means of averting all our calamities, is to reſtore to the bank "the ſalutary obligation of paying its notes on demand;"—and this meaſure, he tells us, "*is not only proper and practicable, but indiſpenſibly neceſſary.*"—So far he is conſiſtent at leaſt; but what will our readers ſay, when we apprize them that the meaſure, the neceſſity of which is here ſo ſtrongly enforced, has been before affirmed by Mr. Boyd himſelf, to be pregnant with the moſt fatal conſequences. Adverting to the increaſed value of gold (P. 27.) he aſſerts that the temptation to melt the coin is too ſtrong to be reſiſted; in the next page, he farther aſſures us, that "while ſuch a temptation exiſts, it is in vain to expect that *any law* can prevent its going abroad;" and in the next page to that, he ſpeaks with ſtill more deciſion on the ſubject; "*no* law of *any kind can*, in the preſent ſituation of the exchange, prevent its going out" of the country. Yet, with this conviction ſo ſtrongly impreſſed upon his mind, he does not heſitate to inſiſt on the propriety and neceſſity of a meaſure which would have the almoſt immediate effect of throwing all the ſpecie of the kingdom into circulation, and expoſing it (unleſs it produced an alteration in the exchange, which, for reaſons before aſſigned, there are no grounds for expecting) to the certainty of being ſent out of, and conſequently loſt to, the country! We leave our readers to draw their own influence from this fact. We ſhall only add, that if all the author's arguments were as ſtrong as they are weak; if his motives were as pure as they are ſuſpicious; and if his reaſoning were as true as it is falſe; all the evils, which really exiſt, all which his fertile imagination has created, and all which he anticipates and profeſſes to deplore, would be light and trivial when compared with the danger, which muſt inevitably reſult, from the adoption of his grand *ſpecific*.

*Brief Obſervations on a late Letter addreſſed to the Right Hon. W. Pitt, by W. Boyd, Eſq. &c. on the Stoppage of Iſſues in Specie by the Bank of England, &c. &c.* 8vo. Pp. 36. Debrett. London. 1801.

Conſilia

Conſilia qui dant prava cautis hominibus,
Et perdunt operam, et deridentur turpiter.

THIS is the very appoſite motto adopted by the author of theſe obſervations which did not fall into our hands until we had completed our review of Mr. Boyd's tract. Had we ſeen them ſooner, we ſhould have been tempted to ſubſtitute many of them in the place of our own remarks. The author, with equal fairneſs and temperance, expoſes the fallacy of his adverſary's reaſoning, and very properly queſtions the purity of his motives. Adverting to the encreaſed circulation of paper, which Mr. B. ſtates to have been the certain cauſe of the riſe in proviſions, for he affirms that the latter is "*the inevitable conſequence*" of the former, he reminds that ſpeculator that the increaſe, according to his own ſtatement, in the courſe of five years is only 3,475,397l. whereas the increaſed price of bread alone, rating it at one ſhilling the quartern loaf above its general rate in years of plenty, eſtimating the population of the country at eight millions, and allowing one quartern loaf in a week to each individual, amounts to no leſs than £20,800,000! So much for the adequacy of Mr. B.'s *firſt cauſe!*

This acute obſerver foreſees, in the original notice of Mr. B. matter of triumph for the French gazettes" and expects "to ſee Mr. B.'s opinions retailed in every page of them." He thinks with us, that when ſuch a work is produced at ſuch a period, "it is natural to inquire who the author is, what have been the circumſtances of his life, and with what views he ventures to attack the finance and credit of his country?" And it appears probable to him that Mr. Boyd may entertain a deſign of renewing his former buſineſs of a banker, at Paris, on the concluſion of a peace. If ſuch be really his intent, he has certainly ſecured a favourable reception for himſelf; and we adviſe him to aſſociate himſelf with *M. Saladin*,* who, in return for the protection which this country affords him, ſpares no opportunity of panegyriſing its enemies, and has lately been employed in propagating, in Germany, calumnies on our government, by falſely ſtating, that no *moderate* publications, of a political nature, are tolerated in England. With us, alſo, the author is of opinion that reſentment may have had a conſiderable ſhare in influencing the compoſition of Mr. B.'s Letter. "He may, perhaps, have made an application to the Miniſter to be employed as an agent in France, or have requeſted permiſſion to go thither on his own private affairs. He may alſo have been refuſed a compliance with thoſe propoſitions, and, already diſſatisfied with Government, may feel his reſentment heightened by ſuch refuſals. At all events the public has a right to form its own notions reſpecting the object of ſuch a production: and it may poſſibly inquire whether it proceeds from the zeal of patriotiſm, or a ſpirit of reſentment."

Whoever reads Mr. Boyd's Tract ſhould peruſe theſe obſervations on it; and then he may ſay with Cato—'The bane and antidote are both before me.'

* The Author of the "Coup d'œil politique" reviewed, by us, in a former Appendix.

REVIEWERS

# REVIEWERS REVIEWED.

*The Favourite Village.* A Poem. By James Hurdis, D. D. Professor of Poetry, Oxford. Printed at Bishopstone, Sussex, at the Author's own Press. 4to. Pp. 210. 6s. Johnson. London. 1800.

*A Sermon* preached in the Chapel of Princes-Street, Westminster, on Feb. 16, and Essex-Street, Strand, on Feb. 23, 1800. By Joshua Toulmin, D. D. 1s. London.

*Elements of Christian Theology;* containing Proofs of the Authenticity and Inspiration of the Holy Scriptures; a Summary of the History of the Jews; a brief Statement of the Contents of the several Books of the Old and New Testament; a short Account of the English Translations of the Bible and of the Liturgy of the Church of England; and a Scriptural Exposition of the Thirty-nine Articles of Religion. By George Prettyman, D.D. F.R.S. Lincoln. Designed principally for the Use of young Students in Divinity. 8vo. 2 Vols. Pp. 550 in each. 14s. Boards. Cadell and Davies. 1799.

TO THE EDITOR.

SIR,

A YOUNG man just beginning his career in life, a stranger to the ways of mankind, and unacquainted with the arts of Critics, would naturally suppose, in reading the two last Numbers of the Monthly Review, that it was his duty to consider Bishop Prettyman and Professor Hurdis, as both deficient in skill as writers, while Dr. Toulmin is a complete model of excellence. For it is singular, Sir, that while those two authors are treated in a manner that is extremely rude and contemptuous, the third is honoured with the most unqualified praise and admiration. What might puzzle and mislead a young man, is to you and me, Mr. Editor, no ænigma at all. *We* have been long aware of the real purposes, for which Reviews have been successively established and carried on. Sometimes we have seen them launched into the world, as vehicles of advertisement, as posts and heralds, which were to announce particularly the works published by the bookseller who was proprietor of the Review, and to give such a character of them as would quicken the sale. But the grand object has been, in the first instance, the propagation of the tenets of *Dissenters*; and, in more modern times, the circulation of the *Jacobinical jus.* Such being the views, particularly of the Monthly, Critical, and Analytical Reviewers, it entered of course into their original plan, that the works of Church-of-England-men should be cried down *below* their merits, while the publications of Dissenters were as much exalted *above* their merits. Hence originates the difference so perceptible in their remarks on the three authors above-mentioned. Dr. Prettyman is a *Bishop:* sin enough in the eyes of a Monthly Reviewer to obliterate every pretension to merit. Dr. Hurdis is a Professor in one of our Universities: there is no crime so great as to be an Oxonian or a Cantab. Neither of them is a Jacobin: worse and worse. One was tutor

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to Mr. Pitt: who can endure such a fellow? The other has given a dead thrust to Gibbon, and a living blow to Payne: away with him *a-la lanterne*. But Dr. Toulmin!—what an EXCELLENT DISCOURSE!—He has effectually corrected *a prevalent and mischievous mistake: the candid and attentive reader will not be surprized that this sermon is published in consequence of earnest request*. Such is the language of the Monthly Review.

Let us, Sir, put on our spectacles, and look a little nearer at this *excellent discourse*. I am no child, to be led by the nose by a Critic, and do not always coincide in opinion even with Aristotle himself. Let us first contemplate Dr. Toulmin's *orthography*. We find, 'It com*eth* from, it includ*es* and chiefly signifi*eth*, &c.' Again, 'Jehovah address*eth* himself, he expatiat*es*, &c.' Again, 'It is the name which giv*eth* confirmation, and it characteris*es*, &c.' Again, 'the seas, and whatsoever pass*eth* the paths thereof, he created, and He govern*s*.' Such a multitude of instances of the confusion of the old and new modes of expressing the third person of *the present tense*, could not have been accidental; and they show, that whatever Dr. Toulmin's attainments may be, he is at least not very correct in *the English Grammar*. Are such blunders to be found in Prettyman and Hurdis? Having slipped so often in his *English*, it is clear that Dr. T. is right in the *only Greek word* which he has used? In one of the *three Hebrew words* which he has quoted, there is unquestionably an *erratum*. What an *excellent* writer!

Let us next examine his *doctrine*, Mr. Editor. It is acknowledged, upon the very face of the sermon, that it was preached at the Chapel in *Essex-street*, that is, at the UNITARIAN Chapel. Dr. Toulmin, therefore, is a supporter of that damnable doctrine and heresy, not *of the Church of Rome*, but of the school of Cracow, *de Jesu Christo servatore*; that abominable heresy, of which the Christian world was guiltless almost *sixteen hundred years*; which was generated in the hot brain of the turbulent schismatic *Faustus Socinus*; and which, wide-throated as he is, is too gross even for a Papist to swallow; that heresy, I will add, which has found fewer followers, than any heresy started in these latter times of degenerate Christianity; the heresy, that *Jesus was mere man*. This circumstance it is, Sir, which makes his sermon appear to be an EXCELLENT DISCOURSE in the estimation of the Monthly Reviewers. For *we* need not to be informed, Mr. Editor, though our *readers* may, that the *Socinian* error has long been a favourite with them. Other instances of their blind attachment to it might be produced; but it is sufficient for my purpose, that their critique upon Dr. Toulmin is a *modern* proof, and that I can readily produce an *ancient* one from their Review for February, 1754, p. 147. There, an author having asserted that the DIVINE WORD *did lead a miserable life, and did undergo a painful death*, the Monthly Reviewer thought proper to remark, that it was *absolutely incompatible with supreme Deity to be capable of suffering and death*. I cannot refer to the passage, without observing upon it, that we have the testimony of an *Evangelist* that the WORD WAS MADE FLESH. And if we are compelled, by the credibility of this heavenly messenger, to believe that *the word was made flesh*, it seems to me to follow of

course,

course, that the same DIVINE WORD was *capable of ſuffering and death.* It is an inference ſuch as plain common ſenſe would have drawn; and there hardly needed an addition to the narrative, to ſatisfy us that it was poſſible. The Monthly Reviewers, therefore, are ſuch now, Sir, as they ever have been, *quales ab incepto:* and Dr. Toulmin is an *excellent* writer with them, becauſe he is a *Socinian.* The manifeſt drift and deſign of his ſermon, is to elevate the title of the ſupreme being to the utmoſt poſſible height of human conception. Every attempt to give ſublimity and dignity to the name of God is commendable; but an endeavour of that kind is not to be engaged in, with a ſiniſter intention of depreſſing the ſon, and robbing him of that glory in which he has been inveſted from eternity. Yet ſuch is manifeſtly Dr. Toulmin's deſign. He has four times directed our attention to that expreſſion of ſcripture, *the God and father of our Lord Jeſus Chriſt*; for the purpoſe, no doubt, of inculcating a perſuaſion, that ſince the *Lord of Hoſts* was *God* (as well as *father*) *of our Lord Jeſus Chriſt,* the ſupreme dignity of the latter, as maintained by Chriſtians in general, is erroneous. "This name, indeed, involves in it, (ſays he) the idea of ſupremacy above all earthly and heavenly powers, *above even the name of Jeſus,* the Lord of all, who hath, *otherwiſe,* a name above every name." That Jeſus is inferior to Jehovah, *as touching his manhood,* I will readily concede to Dr. Toulmin; but more, I believe cannot be allowed to him, by any man who ſtudies the ſcriptures, with that *ſingleneſs* of heart, which diveſts itſelf of every prejudice. Dr. Toulmin himſelf, while attempting to drown the divinity of the ſon in the bright effulgence of the father, has unintentionally given it a ſplendor which is inſupportable to the human eye. *This high name,* ſays he, the Lord of Hoſts, *is due to the being who created univerſal nature.* And *who,* let us aſk him, *created univerſal nature?* Does not St. Paul expreſsly ſay of Chriſt, *by* HIM *were all things created that are in heaven, and that are in earth, viſible and inviſible: all things were created by* HIM, and for HIM; *and* HE *is before all things, and by* HIM *all things conſiſt?** And does not the ſame divine writer aſſure us, that it is to the SON God ſpeaks, when he ſays, THY *throne,* O GOD, *is for ever and ever:* THOU, LORD, *in the beginning haſt laid the foundation of the earth, and the heavens are the works of* THINE *hands?*† If then this high name be *due to the being who created univerſal nature,* it muſt follow, from Dr. Toulmin's own words, that it is due to Chriſt. Yes, *to him is the name due: it is his prerogative: it is his glory: it is his diſtinguiſhing character, and exalts his name above every name.* I appeal to the ſermon itſelf, Mr. Editor, as manifeſtly juſtifying this inference. Nevertheleſs, I do not maintain that this high name is to be applied to Chriſt; that is, I do not maintain that the ſcriptures warrant the application. Great pains have been waſted by Dr. Eveleigh, to prove that Chriſt is once denominated *Jehovah.* Upon my mind his arguments have left no conviction. And if there be a paſſage in ſcripture which will juſtify our ſtiling Jeſus

* Coloſſ. I. xvi. 17. † Hebrews, I. viii. 10.

the

*the Lord of Hoſts*, or *Jehovah Sabaoth*, I am yet to be made acquainted with it. He is certainly named, by the prophet, THE MIGHTY GOD and *the* EVERLASTING FATHER; and he has pronounced himſelf to be the KING of Iſrael; titles, which approach ſo near to the high name we are dwelling upon, that it ſeems to be inextricably involved in them. It is to be remarked alſo, that Chriſt frequently deſcribes himſelf, as preſiding in ſuch elevated ſituations of power and great glory, that we are ready to exclaim, *verily thou art Jehovah*. That a ſimilar concluſion was frequently drawn from his words and actions, by thoſe who conſtantly ſurrounded him, cannot be doubted, when we conſider the ſtrong expreſſions which they made uſe of. But to give to him the high name on which Dr. Toulmin diſcourſes, they well knew would expoſe them to the ſevereſt puniſhment. If they refrained from inſerting among their numerical characters the two Hebrew letters, which, when combined, were expreſſive of the name of God—I ſay, if they refrained from inſerting theſe letters among their *figures*, that God's name might not be *ſilently* and *accidentally* profaned; it is not to be wondered at, that they never applied to Jeſus the title of *Jehovah*, or *Jehovah Sabaoth*, by *open deſign*. But I haſten to deſcend from this awful diſcuſſion; which I believe is, and which I think ought always to be, interdicted by the ſtatutes of the land, that a ſubject ſo holy may not be hourly ſubject to violation from the ſhallow and incompetent reaſonings of inſufficient man; eſpecially when his mind is not informed to the full extent of what is revealed, and while he irreverently detracts from his Saviour attributes which better information muſt have compelled him to allow. If at the cloſe of a paragraph which I have written with a trembling hand, but with a firm and aſſured underſtanding, I might be permitted to turn and ſmile at Dr. Toulmin, I ſhould ſay exultingly to him and his Monthly Reviewer, what an *excellent* divine!

Let us now conſider Dr. Toulmin's merits as a *critic*. And here let us previouſly obſerve, that all *language* whatever has had its origin from *earth*. The *words* by which we underſtand one another, and all their correſpondent ſymbols upon paper, have been coined and invented by man, for the uſe of himſelf, and his fellow-creatures. Every image, therefore, which is delivered over to language, and at the repetition of ſome particular ſound is again revived in the mind, was originally taken by the human eye from the viſible objects of this world, and in a manner ſet to muſic, by being married to certain letters and ſyllables, and to that tone of expreſſion which repreſents it and them. Whatever word, therefore, is uſed, muſt be referred to this original interchange of ſound for ſenſe, if we wiſh to determine its meaning with critical accuracy. Suppoſe then that a divine meſſenger ſhould come down from heaven; he can no otherwiſe be underſtood by the inhabitants of this world, but by adopting theſe tones and their correſponding images; that is, by ſpeaking the language of man. If he adopts this language, it is abſolutely neceſſary that we believe him to make uſe of it, always with a ſtrict reference to that imagery from which it was borrowed. We are

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not to go up into heaven for a gloſſary, and a tribe of inviſible images, which are to let down the ſubject matter of his communication to the level of our capacities. This being granted, I contend that the plain and obvious interpretation of HOSTS, both in Hebrew and Engliſh, according to the current language of this world, is ARMIES. The *Lord of Hoſts*, therefore, is the *Lord of armies*, the Lord of thoſe armies which *men* bring into the field; whenever it ſtands alone, unaccompanied by any additional expreſſion, purpoſely uſed to give it a metaphorical and figurative turn. Conſequently, whenever we read of the *Lord of Hoſts* in ſcripture, it is our duty, unleſs admoniſhed to the contrary, to believe it to mean (as the Pſalmiſt has explained it) *the Lord ſtrong and mighty*, THE LORD MIGHTY IN BATTLE.

I dwell the more particularly on this explanation, Mr. Editor, becauſe the Monthly Reviewer has advanced a ſtep farther than Dr. Toulmin, and aſſerted, that ſo to underſtand this high name, is *a prevalent and miſchievous miſtake*; *an error*, which *it might have been expected that Chriſtian miniſters, inſtead of countenancing, would apply themſelves to rectify*. He has added, that *this name of God has been greatly miſtaken and abuſed, when it has been ſuppoſed to teach us to look up to him as the patron of war*. Dr. Toulmin is not ſo raſh. He allows that the word *Sabaoth*, or *Hoſts*, comes from a root which means *to aſſemble in orderly ranks*, and that it ſometimes ſignifies *militaries bodies of men*. He ſays, in another place, 'The word tranſlated *hoſt*, doth in one inſtance deſcribe all the tribes of Iſrael led out of Egypt, and in another, the *armies* of that people.' He quotes alſo from *Benſon*, that "it is an obſervation of *the Hebrews*, that when God doth mercy to the world, he is called *Jehovah*: but when he WARRETH he is called *Sabaoth*, LORD of HOSTS." In a fourth place he admits, that the title includes God's providence as *God of the armies* of Iſrael; that it includes his power *to muſter the hoſt for the battle, to enroll the ſtrong ones of the earth as his warriors, and to gather together the kingdoms and the nations to execute his anger*. In a word, he allows that it includes God's agency in *making wars to ceaſe*, in *breaking the bow and ſnapping the ſpear aſunder*, and in *burning the chariot in the fire*. The *error*, therefore, *the prevalent and miſchievous miſtake* at which the Monthly Reviewer points his finger (if it be an *error* and a *miſtake*) is not corrected, nor is it in a way to be corrected by Dr. Toulmin.

But is is *no error*; whatever may be thought of it by that ſage adept in what he ſtiles *the divinity of the Old Teſtament*. *The* LORD *is a* MAN OF WAR, ſaid the lawgiver himſelf, in the very beginning. At a very early period, he *went forth out of Seir, and marched out of the field of Edom*. He is afterwards ſublimely deſcribed, as *putting on righteouſneſs for a breaſt-plate*, and placing the *helmet of ſalvation upon his head*. The *garments of vengeance* are his *clothing* and he is *clad with zeal as a cloak*. He takes *Judah for his bow and Ephraim for his arrow, and makes a ſword of the ſons of Sion*; he ſays to Iſrael, *thou art my battle-axe and weapons of war; with thee will I break in pieces the nations*. He brings forth *the chariot and the horſe, the army and the power*; he *lifts up an enſign on the mountains*;

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he *blows a trumpet to collect the inhabitants of the world together.* He even *roars from on high,* he *utters his voice from his holy habitation,* he *gives a ſhout againſt the inhabitants of the earth.* He makes his onſet *in whirlwinds of the ſouth,* he *rides upon the horſes and chariots of ſalvation,* he is mounted *upon a ſwift cloud.* His *bow is made naked,* his *arrows go forth as the lightning; the ſun and moon ſtand ſtill at the light* of them, *and at the ſhining of his glittering ſpear.* He *marches through the land in indignation, he walks through the ſea,* he *beholds and drives aſunder the nations,* he *ſhakes his hand over them, and they become* timorous *as women. The ſlain of the Lord are many.* For *his indignation is upon all nations, his fury upon all their armies, he delivers them to the ſlaughter*; their *ſlain are caſt out, and the mountains are melted with their blood.*

Let the Monthly Reviewer, by help of his concordance, refer to all the paſſages which are here compreſſed, and impartially decide, whether *the divinity of the Old Teſtament* will any longer ſuffer him to doubt, that the *Lord of Hoſts,* is the *Lord of* ARMIES, in its firſt and moſt general ſenſe. But when I call upon him to allow ſo much, let him not ſuppoſe that I will ſuffer him to adopt the gratuitous aſſumption of Dr. Toulmin, that by means of this interpretation, men are led to conceive, that in the title of *the Lord of Hoſts,* there is *a ſanction to political ſchemes of hoſtility and bloodſhed.* Very weak, indeed, muſt be that underſtanding, which could draw ſuch a concluſion. The abſurdity even of Voltaire did not advance ſo far: nor can I be perſuaded that it ever entered into the mind of any cool and diſpaſſionate reader of the ſcriptures, to entertain ſo *low* and *contracted* an idea of his Maker. From the heart of a *Socinian,* accuſtomed to derogate from the dignity of the *ſon,* unworthy notions of the *father* may originate; but they who believe in the *divinity* of the *Son,* are in no danger of degrading the *Father* to the level of *the heathen god of war.* The well-informed examiner, who is not a bigot to the anti-chriſtian doctrines of Socinianiſm, will perceive in the title of the *Lord of Hoſts,* a title of great dignity, and of great comfort. He will be ſenſible, that from the beginning, nation has been divided againſt nation, and kingdom againſt kingdom. He will know, that man is a creature who delights in war. He will recollect, that æras of univerſal peace (if *æras* of that kind have exiſted) have been ſhort and ſoon interrupted. He will almoſt be of opinion, that the ſtate of warfare is a ſtate of nature. But, ready as man is to ſhed blood, ready as *kings* are to *riſe up,* and *rulers* to *take counſel together,* he will be ſenſible that there is one in heaven, who has announced himſelf to be the *King of Kings,* and *Lord of armies.* Under that title, he will perceive that his God is no ſilent and indifferent ſpectator of the commotions of this world. He will feel that nothing is left to the deciſion of chance, but that there is an author of ſucceſs as well as of defeat. He will have often remarked, that when the probabilities of victory were peculiarly in favour of the ſtronger ſide, an iſſue attended their exertions which no ſagacity could foreſee, and for which no philoſophy could account. The divine interference has been to him,

in many emergencies, as manifeſt, as it was neceſſary; and it fills him with a moſt awful ſenſe of God's power and majeſty, that he ſhould in an eſpecial manner preſide upon ſuch terrible occaſions, and direct the blind fury of man to the accompliſhment of his own wiſe and benevolent purpoſes. From a well-grounded conviction, that he thus rules the world, and decides every enterprize in it, ariſes the pureſt and moſt humble piety, and ſweet peace of mind; be our ſituation, however arduous. Let the preparations of our enemies be the moſt gigantic, we know that they may *imagine a vain thing*; and we know, that if we adopt interceſſion, and ſay, *wilt not thou, O God, go forth with our hearts?* we are confederate with an invincible ally. Yet has Dr. Toulmin aſſerted, that we are *not encouraged to look up to God as the patron of war*, as a being who is to be rendered propitious *by ſacrifices and faſts*. Let us recommend to the doctor cloſer attention to his bible, and diſmiſs him and his diſcourſe with an arch obſervation to his Reviewer; what an *excellent* critic!

Had not Dr. Toulmin's *excellent* diſcourſe drawn me unawares into a more copious diſcuſſion than I at firſt intended, it was my deſign, Mr. Editor, to have entered largely into the merits of Biſhop Prettyman and Profeſſor Hurdis, in oppoſition to this hero of the Monthly Review. But I am apprehenſive that I have already engroſſed more room in your truly patriotic journal, than you can conveniently ſpare. I will, therefore, leave the merits of the Cambridge Biſhop to plead for themſelves, or to be vindicated by ſome member of his own univerſity; while I beſtow a ſtricture or two on the Monthly Review of the Oxford profeſſor. And firſt, I obſerve, that in order to demonſtrate the inferiority of the profeſſor, in a paſſage which is unqueſtionably *original*, the critic has oppoſed to him a paſſage of Thomſon, which is *not original*, but in a great degree copied from Virgil. I refer your readers to the critique, and beg them to take notice of the following imitations.

The *ſtars* obtuſe emit a ſhiver'd ray,*
Or frequent ſeem *to ſhoot athwart the gloom,*
*And long behind them trail the whitening blaze.*
Snatch'd in ſhort eddies, *plays the wither'd leaf,*
*And on the flood the dancing feather floats.*

Sæpe etiam *ſtellas*, vento impendente, videbis
*Præcipites cælo labi, noctiſque per umbram*
*Flammarum longos à tergo albeſcere tractus;*
Sæpe levem paleam, et *frondes volitare caducas,*
*Aut ſummâ nantes in aquâ colludere plumas.* Georg. I. 365.

With *broaden'd noſtrils to the ſky upturned,*
*The* conſcious *briſer ſnuffs the* ſtormy *gale.*

*bucula cœlum*
*Suſpiciens, patulis captavit naribus auras.* Ibid. 375.

* *Stellis acies obtuſa videtur.* Ibid. 395.

Eyes

Even as the matron, at her *nightly* taſk,
With penſive labour *draws the flaxen thread,*
The waſted taper and *the crackling flame*
*Foretell the blaſt.*

Nec *nocturna* quidem *carpentes penſa* puellæ
*Neſcivêre hyemem*; *teſtâ cùm ardente viderent*
*Scintillare oleum*, et putres concreſcere fungos. Ibid. 390

But chief, the plumy race,
The tenants of the ſky, its changes ſpeak.
*Retiring* from the downs, where all day long
*They picked their* ſcanty *fare*, *a* blackening *train*
*Of* clamorous *rooks thick* urge their weary flight.

*è paſtu decedens* agmine magno
*Corvorum* increpuit *denſis exercitus alis.* Ibid. 381

Aſſiduous, in his bower, the wailing *owl*
*Plies* his ſad *ſong.*

——ſeros *exercet noctua cantus.* Ibid. 403

The *cormorant* on high
*Wheels from the deep, and ſcreams along the land.*
Loud ſhrieks *the ſoaring hern.*

Cùm *medio* celeres *revolant exæquore mergi*,
*Clamoremque ferunt ad littora*; cùmque marinæ
In ſicco ludunt fulicæ; notaſque paludes
Deſerit, *atque altam ſuprà volat ardea nubem.* Ibid. 361

*Ocean*, unequal preſs'd, with broken tide
And *blind commotion heaves*; while from the *ſhore*
And *foreſt*-ruſtling *mountain comes a voice*——

*peta ponti*
Incipiunt *agitata tumeſcere*, et aridus altis
*Montibus* audiri *fragor*; aut reſonantia longè
*Littora* miſceri, et *nemorum* increbreſcere *murmur*—
Ibid. 356

Here are *more than twenty ſucceſſive lines* of the paſſage quoted by the Monthly Reviewer from Thomſon, for which he is manifeſtly indebted to the *Mantuan* bard. It might be ſhewn alſo, that the very beginning of the paſſage is borrowed from the Roman poet; if we except only the ſtrange blunder of the imitator, in making the moon riſe *horned*, in the *eaſt*, at *ſunſet*; an event which never occurred *in nature*. But of this enough.

Now, Sir, did the Monthly Reviewer *know*, or did he *not know*, that theſe paſſages were borrowed, by the author of *the Seaſons*, from the Georgics of Virgil? If he did *not know* it, he will appear to be deficient in critical qualifications, and his criticiſm will, of courſe, be contemptible: if he *did know* it, he is guilty of deliberate injuſtice, in inſtituting a compariſon where compariſon ought not to have

been made. I am inclined, Sir, to the charitable ſide, and verily believe that he did *not know* it: for there are not wanting other proofs of his incapacity. For inſtance; *the following line*, ſays he, *contains a violation of accent, which could not have paſſed unnoticed even in a more finiſhed poem:*

'The ſight of Winter's ſuperb ocean left'—

The fault imagined is in the firſt ſyllable of the word *ſuperb*. But let this inaccurate Reviewer be informed, that nothing is more common, with our beſt poets, than this apparent tranſpoſition of the accent. Here is Shakeſpear. Let us open him at a venture: what find we?

On his *ſhoulder* and his; her face on fire——
That which you are, *miſtreſs* o' th' feaſt. Come on—
As your good flock ſhall proſper. Sir *welcome*—
*Winter's Tale*, Act IV. ſc. iii.

Did verily bear blood? *Maſterly* done——
*Ditto*, Act V. ſc. iii.

Again,

Be thy intents *wicked* or charitable——
Why thy *canoniz'd* bones, hearſed in death——
*Hamlet*, Act I. ſc. iv.

Again,

In quantity *equals* not one of your's——
*Many* an Engliſh ditty, lovely well——
Or a dry wheel *grate on* the axle-tree——
*Henry IV.* Act III. ſc. i.

Once more:

I *conjure* you, by that which you profeſs——
*Macbeth*, Act IV. ſc. i.

Theſe are the firſt inſtances which occur; and it is needleſs to ſeek for more in Shakeſpear, or in any other poet. I recommend them to the ſtudy of the Monthly Reviewers, and alſo of the *Britiſh Critics*; for the latter were, not long ſince, extremely erroneous in their obſervations on Engliſh rythm, and ſtand in need of correction and improvement. And if I may be ſo bold as to chide even an Anti-Jacobin Reviewer, I will add, Mr. Editor, that even your own remark, ſupported by *three blue beans in a blue bladder*, has more of wantonneſs than of truth. Judge for yourſelf, whether that proverb might not have been applied, with as much propriety, to the *blood-boltered Banquo* of Shakeſpear, as to the paſſage from Hurdis. Yet will no Critic maintain that the great dramatic poet ſought *Italianiſms and affected alliterations*. He has even ridiculed the practice, as we well know from his *bloody blameful blade that bravely broach'd*, &c. for which, ſee *The Midſummer Night's Dream*. The *blood boltered Banquo*, therefore, was accidental; and being manifeſtly not affected, ought to be tolerated. *Verbum Sat*—

To

To waſte no more time in dwelling upon theſe hypercritical minutiæ, I ſhall finally obſerve that the Monthly Reviewer of Dr. Hurdis has manifeſted his want of ability, in a more important reſpect, by aſcribing *delicious melody* to *Thomſon* and *Akenſide*. We may ſafely aſſert, Sir, that *delicious melody* is not ſtrictly the attribute of either of thoſe poets. Thomſon had no ear for muſic. His metre is generally difficult and embarraſſed. Take the firſt ſample that occurs.

> Earth's univerſal face, *deep hid and chill*
> Is *one wild dazzling waſte*, that buries wide——

Such verſe diſdains to *amble*. We may ſay, in the words of Shakeſpear,

> 'Tis like the forc'd gait of a ſhuffling nag.

That line is, indeed, admirably characteriſtic of the hard unmuſical manner, in which Thomſon delights to expreſs himſelf. As much as *he* laboured to be tardy, ſo much did Akenſide give himſelf over to velocity. He runs, he gallops, he flies. *Delicious melody* is not expreſſive of the motion of either. If I may draw compariſon from an overture of Handel, I ſhould ſay of the firſt movement, which is by turns harſh, abrupt, harmonious, heavy, full of wild ſtarts and pauſes; *this is the ſtyle of Thomſon:* I ſhould ſay of the fugue which rapidly follows, and hurries us through the richeſt combinations of tone, till the ear is confounded and the underſtanding left far behind; *this is the ſtyle of Akenſide:* I ſhould ſay of the delicate and ſweet air which ſucceeds this peal of enthuſiaſm; *this is delicious melody, the ſtyle of Milton, of Addiſon, of Rowe.*

I have commended Biſhop Prettyman to Cantabrigian vindication. I cannot, however, cloſe this letter, without acquainting the Critical Reviewers to whom *nothing is more clear than that ſome degree of* CHANGE (in our Liturgy) *is* PEREMPTORILY *called for*,* that I am far from being of the ſame way of thinking. If any men are *peremptory* on this head they muſt be *Diſſenters*. Were *the epiſcopal bench* to *unite in promoting ſuch change*, I do not believe *they would acquire much credit in the view of the* NATION AT LARGE: they would undoubtedly gratify the *Diſſenters*; but let them not vainly imagine that *they* are *the nation at large*. Neither let Critical Reviewers be too forward in aſſerting, that *the greater part* of the members of the bench (or church) wiſh to *liberate themſelves from a thraldom, which cannot but be occaſionally felt in the more ſerious moments of retirement;* to wit, the thraldom of *orthodox doctrines and articles*, which *Critical Reviewers* (alias *Diſſenters*) wiſh to *bend* to their own more *liberal* (alias *looſe*) creed. The *thraldom* here complained of, Mr. Editor, I have never felt; though accuſtomed to hear the petulant cavils of Diſſenters from my childhood. Whenever their invectives have made an impreſſion upon me, I have referred to books, and eſpecially to the Scriptures, for better inſtruc-

* See their Review of Frend's Letters.

tion. The more I have read, and the more I read, the more I draw near to perfect coincidence with that church to which I belong. Her Liturgy is admirable. I do not commend it, becauſe I am bound to uſe it, but becauſe I *know* it to be admirable. I have diligently compared it with every *improved* Liturgy which has been put into my hands; and I think it highly deſerving of preference. Nothing diſguſts me more, than that young *puppies* in divinity ſhould, at any time, dare to foiſt their high-flown periods, into that ſimple, humble, and expreſſive ſtrain of prayer, which runs through it. The American form did not amend itſelf by departing from the letter of it; and I have ſince had the ſatisfaction to ſee many fancied *improvements* in that Liturgy, blotted out by the Americans themſelves. Nevertheleſs, I will not maintain that it is a compoſition free from every defect. The compilers of it were not divine, but human; they were learned, devout, and ſenſible, but not inſpired. They produced, therefore, a work of man; and what work of man have we ever ſeen, which (like the works of God) would bear the ſtrict ſcrutiny of the microſcope? But the ſpecks and blemiſhes, which appear in it, are of no great importance. Perhaps ſome few chapters might be, with propriety, baniſhed from the ſeries of Sunday leſſons, and others ſubſtituted in their places; for though the former may always be moral and inſtructive, they are not always decent. For the ſame reaſon, the *matrimonial* ſervice might be reviſed and corrected. But he who thinks he can improve our *Litany*, or our *Communion* and *Burial* ſervices (the latter of which I well remember to have been made the ſubject of invective in a Preſbyterian pulpit) has the vanity to believe he can atchieve impoſſibilities. Indeed the manual of *Common Prayer*, of the Church of England, viewed with a proper reſpect to its general merits, whether canvaſſed as to its conſonance with the Scriptures, or brought to the teſt as expreſſive of the duties and wants of mankind, is incomparable. If the Monthly and Critical Reviewers have ſuch confidence in their ſuperior diſcernment, as to imagine that *they* can draw up a form of greater excellence, and liable to fewer exceptions, I candidly promiſe them, Mr. Editor, that I will be one of the firſt to adopt it. That they may not fail in their enterprize, I will allow them to call to their aſſiſtance the whole Kirk of Scotland, and the whole hoſt of extempore prayer-ſpinners, wherever diſperſed.

ACADEMICUS.

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# MISCELLANIES.

## TO THE EDITOR.

SIR,

IN reviewing a pamphlet on the ſcarcity, written by *the Reverend J. Malham, Vicar of Helton, Dorſet*, you have very properly reproved the author, for having ſpoken of *barley-bread*, in a manner which clearly implies that it is an unwholeſome diet. A *Clergyman* ought to be better acquainted with the Scriptures, than to advance a doctrine ſo contrary to truth; eſpecially at a time when an evil prejudice

prejudice of this kind will be attended with great injury and inconvenience to the world at large. As I am anxious that a contrary opinion should be established, I shall take the liberty of conducting Mr. Malham through the Scriptures for that purpose; and I shall be very happy, if, by means of the extensive circulation of your valuable Journal, a proper degree of publicity be given to arguments, which cannot fail, with an ingenuous mind, to remove every doubt of the wholesomeness of *bread made of barley*.

Let Mr. Malham first accompany me into the Syrian harvest field. The *barley* harvest, which, it must be observed, is in that climate many weeks earlier than the *wheat* harvest, shall be just commencing. It is, by nature, a season of great heat; there being no showers to allay the excessive warmth of these regions, during five or six months of Summer. Such, indeed, was its extreme sultriness, that, while the husband of Judith *stood overseeing them that bound sheaves in the field*, we are informed *that the heat came upon his head, and he fell on his bed and died*. In like manner, the child of the Shunamite *went out to his father to the reapers; and he said unto his father, My head, my head*. By the father's order he was carried to his mother, *and he sat on her knees till noon, and then died*. In a climate so destructive to those who were *spectators* only of the labours of harvest, let us inquire what kind of provision was prepared for the poor *reapers?*—Toil, under such circumstances, must speedily exhaust the most robust; and wholesome and nutritive diet must be frequently administered. What this diet usually was, we immediately understand from the book of Ruth, when Boaz says to Ruth, 'At *meal time* come thou hither, and eat of *the bread and dip thy morsel in the vinegar*. And she sat beside the reapers, and he reached her *parched corn, and she did eat, and was sufficed and left.*' Now *parched corn*, which Boaz here gives to his fair guest, in preference to *the bread and vinegar*, and which she manifestly receives as a favour, was no other than *green ears of barley dried by the fire*. Upon such provision are the reapers of Boaz, and Boaz himself, contented to feed. And such is the estimation, in which famine has taught Ruth to hold provision of this kind, that, when she has eaten and is sufficed and has left, she *reserves the remainder for her mother who is absent*. Indeed, it was to obtain subsistence for herself and her mother, that she ventured into the field to glean the loose *ears of barley*. And when Boaz commands his young men *to let fall some of the handfuls on purpose for her, and leave them that she may glean them, and rebuke her not*, his charity is a lively proof that *barley* is a valuable bread. Her collecting the corn with so much care, and immediately beating it out of the ear, proves that it was to be dried by the fire without delay, that it was to be converted into *parched corn* for the use of herself and her mother. The subsequent present of Boaz also, when he gave her from the threshing-floor *six measures of barley*, as a token of his esteem, clearly manifests the *value* of the grain. We ought, perhaps, to add, that the extraordinary care taken in *reaping* the barley and *binding it in sheaves*, is no feeble proof that it was to be applied to the purposes of subsistence.

Let our attention next dwell on that particular point of sacred history where, having left the wilderness in which they have lived forty years upon manna, the Israelites pass through the Jordan, and arrive in the promised land. It was in the time of *barley* harvest. On the tenth day of *the month Abib*, they encamped in the east border of Jericho, on the fourteenth they observed *the passover*, and on the morrow after the passover "they did eat the old corn of the land and *parched corn* in the self-same day.' The divine historian adds, that "*the manna ceased* on the morning after they had eaten of the old corn, *neither had the children of Israel manna any more.*' Here a very singular transition is made in the diet of this numerous people. By the express appointment of God, a luxurious provision is withdrawn; and they are left to subsist on the remainder of the last year's grain, and the *parched barley* of the new year. They quit what the Psalmist stiles *the food of angels*, for *ears of green barley dried by the fire*—the *corn of heaven*, for what Mr. Malham is unwilling to allow to be a wholesome corn of earth. And yet, much as they were *disposed* to complain, we are not informed of a single murmur, upon this occasion, throughout all their tribes. Bread of this kind was, on the contrary, so acceptable at all times to an Israelite, that when Abigail makes haste to appease the resentment of David, who is resolved to exterminate the whole house of her husband, she brings with her as a present, among other provisions, *five measures of parched corn*. The same David, when a youth, was sent by his father into the camp of Saul, to carry a quantity of the same sort of food to his three brothers in the army. And previous to that battle in which his son Absalom is slain, when his friends furnish him (David) and his army with supplies, we read of their presenting to him *barley* in the grain, as well as dried by the fire. The *soldier*, therefore, as well as the *labourer*, was in the land of Israel supported, in part, at least, by a *barley* diet: officers of rank, and even *the King himself*, did not disdain it; for we are expressly informed that *the barley and parched corn*, &c. &c. were "for *David and the people that were with him to* eat, for they said—*The people is hungry*, and weary, and thirsty in the wilderness." Persons of every description, indiscriminately, fed upon this peculiar species of diet. When the man of Baalshalisha brought to the prophet Elisha *bread of the first-fruits, twenty loaves of barley, and full ears of corn* (barley without doubt) *in the husk*, the prophet instantly commands him, *Give unto the people that they may eat. So he set it before them, and they did eat.* There can be no doubt, that the Priests, in like manner, consumed the offerings of the *first-fruits*, after they had been presented, and after a small portion of them had been burned upon the altar. Such offerings, at the time of *the Passover*, must have been *wholly of barley*; and consequently, the priesthood must have entirely subsisted, at this season of the year, upon *green ears* of barley *dried by the fire, even corn beaten out of full ears*, upon which oil had been poured previous to its presentation. We may add, that the strict injunction of the law, that no person in Israel should *eat bread, nor parched corn*, nor *green ears* of the new harvest,

harvest, till *such offerings* had been presented, clearly implies, that the corn of the *barley*-harvest was no sooner reaped, than it was made use of by the nation at large, as well in *flour* as in the *grain* both *green* and *dried*.

Nor was the custom of living upon *barley* peculiar to the Israelites. For when Hiram, King of Tyre, made a treaty with Solomon, the terms of which specified that Solomon should furnish Hiram with *food for his household*, we find that he sent him an *equal* portion of wheat and *barley*. The Prince, therefore, and the people of Tyre (a city, which is said to have *heaped up silver as the dust, and fine gold as the mire of the streets*—a city, *whose merchants were Princes, and her traffickers the honourable of the earth*—a city, which took *the cedars of Lebanon* for her *masts*, made the *benches* of her ships of *ivory*, and spread the *fine embroidered linen* of Egypt for her *sails*) were supported in a great measure by *barley*.

To shew that other nations made the like use of this grain, we may observe, that when Jotham, king of Judah, overcame *the Ammonites*, he exacted of them an *equal* portion of wheat and *barley*, namely, ten thousand measures of each; which were annually paid for three years. The ability of the one to answer so large a demand, and the desire of the other to be so liberally supplied, is proof sufficient, that the two grains were equally esteemed, and used by both nations, for the purposes of bread.

That a high value was set on *barley* by the Israelites, becomes immediately evident from a passage in Leviticus; where Moses says, that *an homer of barley seed* shall be valued at *fifty shekels of silver*. For if the *homer* contained about *seventy-five gallons and five pints*, and the *shekel* was in value about *two shillings and four-pence farthing*, it must follow that the *barley* was not worth less than *twelve shillings and six-pence* per *bushel*.

A price so high being set on a commodity so common, we at once discover the reason why it was *carefully reaped and bound in sheaves*; it was extremely valuable, being one of the main pillars of man's existence. Hence we are able to account for the sturdy infidelity of the nobleman, on whose hand the king leaned at the siege of Samaria; who, upon being informed by the prophet Elisha, that on the morrow *two measures* of *barley* should sell for a *shekel*, deemed it utterly impossible, unless *the Lord should make windows in heaven*. This was, indeed, so much less than the price of Moses, that if we estimate the *seah* at *two gallons and four pints*, a *bushel of barley* must have been sold for about *three shillings and nine-pence*.

The value of barley in Syria being so great as Moses has stated it to be, we perceive why Absalom was so ready to set fire to the *barley-field* of Joab. A greater injury it was impossible for any man to have offered, in the heat of his resentment. He destroyed what he knew to be very valuable property; a field of barley, ready to be reaped and dried by the fire for immediate sustenance. Had it not been *ripe* for the sickle, he would in vain have attempted to burn it; and if it was yet *standing*, Joab had many weeks to wait,

before

before he could repair the loss of it by the commencement of his *wheat*-harvest. If we suppose that a time of famine preceded the act, it was impossible for Absalom to have been guilty of a tresspass more cruel and provoking. It seems, indeed, that Joab never forgave it. He continued to be the enemy of Absalom ever afterwards. And when he had an opportunity to put him to death, he deliberately thrust him through the heart; though he had been commanded to spare his life, and was reminded (immediately before he killed him) of the king's special order, *beware that none touch the young man Absalom.*

Thus far we have attended only to the older scriptures. If Mr. Malham will now suffer me to turn to the New Testament, he will find that arguments of eqnal, if not of superior, weight, in favour of the grain which he has depreciated, may be derived from that quarter. I beg leave to refer him first, for conviction, to those passages, where we are informed that the disciples, being *hungry* and having occasion to pass through *standing corn*, began *to pluck the ears of it, and to eat, rubbing them in their hands.* The objection immediately raised by the Pharisees, that they did what was *unlawful*, seems to rest chiefly on a fact to be understood, that the *wave sheaf* of the *first fruits* had not been offered; before which time Moses had forbidden the Hebrews to taste even of the green ear. If this conclusion be allowed (and it is not a *new* one) the time of the disciples gathering the corn must have been a little previous to the beginning of *barley*-harvest; and the grain, which they were desirous of eating, must of course have been *barley*. But whether it was *barley* or not, we have good reason to believe that bread made of that grain was their constant food, and the food of our Lord himself. In proof of this assertion, let us consider the miracle of the feeding of *the five thousand*. It appears from St. Mark and St. Luke, that the bread used on this occasion, was bread which the disciples had brought with them *for their own eating*; and St. John has very particularly informed us, that it consisted of *five barley loaves.* Observe, then, that it is for *bread of barley* our Lord *gives thanks*; that it is *bread of barley* which he *blesses, breaks*, and *distributes*, first to the disciples, and by means of the disciples to the multitude. The whole *five thousand*, besides *women and children*, thankfully *eat* of this *barley* diet, and are satisfied. And such is the value of this species of bread, in the sight of him who created it as he distributed it, and who could have created more, that he commands his disciples *to gather up the fragments* which remain, *that nothing be lost.* No one who bestows proper consideration on this fact, can doubt for a moment whether *barley* be wholesome and nutritive, and proper for the most laborious classes of mankind. Had our Lord, who knew all things, been sensible that the bread which he gave away was unwholesome, and communicated but little nourishment, he certainly would not have distributed it *in compassion*, upon men who were *weary and faint* by pursuing him.

Such are the arguments, Sir, which *the scriptures* afford us in support of the use of *barley* for bread. I heartily recommend them to

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the attention of Mr. Malham: and if I was near him, I should be very desirous of proposing to him one serious question. It is this. Since it is so manifest, that *barley-bread* was the provision which the disciples had privately taken with them, for the use of their divine master and themselves; is it not an inference which may fairly be derived from this circumstance, that it was for a sufficient supply of this *barley* diet our Lord taught them to pray when they said, GIVE US THIS DAY OUR DAILY BREAD? Whether it was or was not, it is certainly the business of *apostles* to reconcile their congregations to the use of this despised grain, and not to countenance prejudices against it. If reluctance and murmuring prevail with the multitude, they should be taught, that though fed with *barley*, they are still fed as God fed *his only begotten Son, and the children of Abraham his friend.*

These, Mr. Editor, are arguments of *sacred* authority; sufficient to remove doubt and hesitation from every judicious mind. For the benefit of our weaker brethren, I shall take the liberty of throwing into the scale a deduction or two of *plain common sense*, in aid of what I have already advanced. And first I will observe, that *barley* is the principal food of many of the eastern nations to this day. Such is their confidence in its virtues, that we are informed by Dr. Pocock that the camel itself is subsisted upon *hordeum hexastichum.* This is no new and silly custom, for *barley* was anciently given, by the wise king Solomon himself, to his *horses and dromedaries*; as you will find by the fourth chapter of the first book of Kings. And where, let me ask, shall we find *horses* in higher condition, than in the possession of English *brewers?* Inquire for the cause of their thriving so readily, and who will not impute it to the *grains*, that is, to the exhausted *husks of malt* on which they are accustomed to feed? And if the exhausted *husks* of *barley* are so nutritive, who can doubt of the *flour* being much more so? Accordingly, we experience that infusions of this grain form alone a powerful and substantial aliment. It is also possessed of a wonderful medicinal property, and was found by Captain Cook to preserve the health of the mariner, in his longest voyages, from the most fatal of maritime diseases. What room then is there to believe, that it will *not* be salutary as bread?

If by these arguments it is plain, that *barley* may be eaten without fear, and even with confident assurance that it is a most desirable food; I will undertake to suggest a means of enlarging our stock of wholesome provisions, which may render it unnecessary for us to rely upon importation. Suppose that such a degree of scarcity overtakes us, that it shall be proper to represent to the labourer and to the mechanic, whose table affords only *bread* and *beer*, that it will be necessary for them to part with one or the other. Without *bread* they certainly cannot exist, without *beer* they may. Is it not plain, therefore, that by stopping the breweries, a great and wholesome addition would be made to the *bread* of the land? Let it not be imagined that *the poor* would suffer exceedingly by such a stoppage, and be consequently exasperated by it. They who suppose

*less*

*beer* to be an indispensible necessary of life with the lower orders of society, have yet to learn how the lower orders live. In fact, *beer* has been long an article so costly, as not to be within their reach. The *tea-pot* has taken place of the *mug*, at every meal of the peasant's family; such persons, therefore, will be least of all affected by the stoppage of breweries. On the contrary, if the brewing of malt was prevented, they would be certain of a very large supply of good *bread*, without any sacrifice on their part. How large a supply such a measure would produce, we may pretty well ascertain by calculation. At present, how does man live? We will say, that his mode of cultivating his land is uniformly the same; that he sows *wheat* in the first year, *barley* in the second, oats in the *third*; and, after coating his land with manure, sows *wheat*, *barley*, and *oats*, in succession, again. By such a scheme of husbandry, is it not manifest that he sows his land but *once in three years*, for the purpose of raising *bread for himself?* In the second year he grows *drink* for his table, and some share of grain for his swine: in the third year he provides only for his *horses*. Now this is certainly very bad œconomy. *Two years* at least, out of the *three*, ought to be made to raise food for his own consumption. If then *barley* be made use of as *meat* instead of *drink*, is it not manifest that he will grow for his own table *twice as much bread* as he before did? And will he not obtain in the first *two years* as much solid provision from his harvest-field, as he has hitherto reaped in *six years?* The sound policy, therefore, of preventing *barley* from being converted into *beer*, when there is actually a scarcity of *bread*, must be obvious. If *beer* must be had, let brewers be compelled to make it from sugars; or at least let them be confined to the use of such barley only as they shall *import*. If such restrictions should be found to bear hard upon certain individuals, I shall yet be of opinion, that *general preservation* ought not to be sacrificed to *particular convenience*.

If these observations, Mr. Editor, should appear to you and your readers to be of some consequence, I shall be happy in the reflection, that, by not suppressing them, I have been useful to my fellow-creatures.

ACADEMICUS.

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## Tithes no Bar to Agricultural Improvement.

### TO THE EDITOR.

SIR,

BEING a sincere friend to the King and the Church of England, I (when an undergraduate at Oxford) took in the British Critic on its first establishment, and still continue that publication; but having great obligations to Mr. Jones's writings, from which I have derived such conviction of the great truths of Christianity, that I believe my faith therein will not easily be shaken, I was surprised that these critics should treat with ridicule the analogy pointed out by that learned writer;

ter: had they confuted his arguments, well and good; the world would have gained by the detection of ſophiſtry, and the eſtabliſhment of the truth; but aſſertion being no argument, I conſider their oppoſition to Mr. Jones as proceeding from the groundleſs prejudice entertained even by men in other reſpects candid, againſt the opinions of Mr. Hutchinſon. Hearing, however, that Mr. Jones was treated with greater reſpect in your Review, I determined to ſend for one of your Numbers, and am ſo well pleaſed with your publication, that I have ſent for it from its commencement, and propoſe continuing it as long as I perceive, that the ſame proper ſpirit remains which firſt actuated it; of which I perceive, at preſent, no failure. Your obſervations on Tithes are admirable, and it is on this ſubject, I wiſh to addreſs you. I have been much aſſiſted by your arguments on this long conteſted point; but there is one truth which I wiſh you boldly to ſpeak out. It has been aſſerted (and it is no more than an aſſertion) that tithes are an obſtacle to the improvement in agriculture: now I will aſſert, in direct contradiction to this, that they are a great benefit to the farmer in their preſent tenure, and, of conſequence, ought not to obſtruct but to further any agricultural improvement. I ſhall now give you my facts on which I ground my aſſertion. When I came into the poſſeſſion of my living, a little more than five years ago, I continued the cuſtom long prevalent in this pariſh, and indeed in this county, where tithes are in *clerical hands*, which is to view the tithes and offer them to the ſeveral farmers on whoſe grounds they grow. I did ſo, and drew the tithes *of the few* who refuſed; and mark the conſequence. I kept an exact account of theſe tithes, and, after deducting the expence of loading, threſhing, and marketing, (heavy to me, becauſe I had every thing to hire, but which would have been little or nothing to the farmer) I *nearly* doubled the ſum at which I offered them to the farmers. I do therefore maintain, that had I drawn *all my tithes* I ſhould have nearly doubled my living; had I had my own horſes, &c. more than doubled it. The farmers ought not to have complained, becauſe they had an offer of that to which they had no claim, for which they pay no rent, and which when they refuſe they do ſo, becauſe they are not willing to take them, unleſs they are certain that they will prove what they call *well worth the money*. Now I do ſay, that no method which can be adopted will prove ſo beneficial to the farmer as the preſent mode, unleſs the Clergyman be deprived of his dues, which I am afraid is the wiſh, at the bottom, in all the plans of commutation:—this ſuſpicion fully accounts for the Clergyman's backwardneſs in conſenting to an equivalent, which, if really ſo, ought to be much more productive to him than his preſent benefit. At the preſent moment, from the high price of corn, the gains to the farmer, from the tithes, muſt be immenſe; for which, as I ſaid before, he pays no rent, and to which he has no legal claim. The tithes this year are let, in general, in this county at little or no advance. Could an equivalent be adopted, is it not clear, that the farmers ought to pay this year twice, nay, three times the ſums which they pay at preſent? For had the tithes been drawn the gains to the Clergyman would have been in that pro-

portion

portion more than he now receives; and yet the Surveyors of counties repreſent tithes as a grievance! I think that if you were to diſcuſs Dr. Anderſon's arguments (or rather groundleſs aſſertions) againſt tithes, you would do great ſervice, as his publication is very generally read by Gentlemen who wiſh to commence farmers, and does great miſchief to minds already but too ill-prejudiced on this ſubject. This man, I believe, aſſerts that if the Clergy were not content with a ſmall compoſition for their tithes, the farmers would be ruined. If this be fact, it ſurely does not prove that tithes are a burden, but that rents are too high. Indeed, the farmers, in general, are well convinced that the tithes are underlet, but raiſe their voice againſt them, becauſe they conſider them in the light of a tax and not of a property; and, therefore, imagine that they would have their farms at their preſent rents were the tithes aboliſhed; but tell them, that there is a plan to commute them, by which the Clergy will receive *to the utmoſt what is due to them* (and if they do not, an injuſtice will be done them), I dare venture to aſſert, that they will prefer the preſent mode. They muſt know, that when land is let tithe-free, the landlord adds to his rent more than they would pay to the Clergyman, a proof of which I am acquainted with, where the Clergyman waves his right of receiving tithe for ſeven years from land lately incloſed, being unwilling to ſubject himſelf to a conteſt at law; and what is the conſequence? The landlord hearing of this has added to his rent, for ſeven years, as much as he thinks theſe tithes are worth; ſo that the tenant receives no advantage, the Clergyman loſes by his forbearance, and the landlord takes what he never purchaſed; and to which he has no claim. I know of no objection to the drawing of tithe but the taking away, once in ten years, the ſtraw of the pariſh; but this ſtraw is conſidered by the tenant as of ſuch little conſequence to him, that he almoſt, invariably, ſells the tithe ſtraw when he purchaſes his tithes. This practice is ſo prevalent, that many landlords have reſtricted them from ſo doing; but even admitting the utmoſt force of this objection, the manure is not loſt to the country, but frequently turns out to better account by its being ſent to towns, from whence it returns, much richer than it otherwiſe would have been. I thus have troubled you, at length, wiſhing you boldly to aſſert what is undoubtedly true; that tithes, ſo far from being an obſtacle to the improvement of agriculture, tend to promote its progreſs, if a property let at a low rent has that tendency; of which, indeed, I have my doubts.

I am your humble ſervant,

A NORTHUMBERLAND RECTOR.

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## *SCHISM* AND *SCHISMATICS.*

IN the laſt volume of our Review, P. 90, at the concluſion of a letter ſigned *Miſo-Repard*, relative to the Schiſmatical conduct of the Lecturer of St. George's, Southwark, we promiſed, in a future Number,

Number, to offer ſome obſervations of our own upon that ſubject. By a reference to the Canons, our readers will find, that ſome of them had been groſsly violated by the Lecturer, and that it was the bounden duty of the Churchwarden to report his ſermon to the Biſhop of the Dioceſe; but the acting Churchwarden, we have been told, was a baker who attended more to his oven than to the Church, and who, probably, never having read the Canons in his life, was excuſeable for not acting in obedience to their injunctions. Our reaſon, however, for recalling this ſubject to the recollection of our readers, is to explain to them, what they have a right to know, the cauſe of our own ſilence. The fact is, that, on the appearance of the letter in queſtion, we received an application from the Rector of St. George's, requeſting a communication of the authorities on which the charges preferred againſt the Lecturer, in that letter, were founded. Theſe authorities were immediately tranſmitted to the Rector, and every thing being now placed in its proper channel, having rouzed the attention of the lawful ſuperior of the offending party, a proper reſpect for authority, and a due ſenſe of ſubordination have led us to forbear all farther comments on the ſubject; not doubting, that the worthy Rector will take ſuch ſteps as the exigency of the caſe ſhall ſeem to him to require, and, if all other modes of correction ſhall prove ineffectual, that he will finally appeal to the Biſhop.

The growth of Schiſm in theſe kingdoms is, we are concerned to ſay, very rapid; and calls loudly for the utmoſt vigilance and exertion of the Clergy of the Eſtabliſhed Church. Now, that we are upon the ſubject, we ſhall lay before our readers various anecdotes and letters, ſome of which have been too long in our poſſeſſion.—To begin with a *licenſed Schiſmatic.*

*Mr.* ALPHONSUS GUN.

Of this gentleman we had occaſion to ſpeak frequently in the early Numbers of our work. He lately offered himſelf as a candidate for the Lectureſhip at St. Bride's, where the *canvas* and all the other uſual accompaniments of an *election*, were carried on, with as much decency and decorum, as generally prevail at a conteſted election for a county or borough, and to the great edification of the pariſh. The worthy *patriots* who conducted the election on the part of Mr. *Gun*, (for it is worthy of remark, that all the *patriots* were his friends) were Citizens WAITHMAN and MORTIMER; the latter, we believe, is gun-maker to his Majeſty. With ſuch aid Mr. GUN could not fail to be ſucceſsful. His party prevailed and he was returned by a conſiderable majority—of *Methodiſts*. The Clergyman, however, having a right to refuſe the Lecturer admiſſion to his pulpit; and wiſely chuſing to exerciſe that right, in the preſent inſtance, the Lectureſhip ſtill remains vacant, and, we hope, will continue to remain ſo. On the ſubject of Lectureſhips, we are truly happy to be able to ſtate, that the BISHOP of LONDON, whoſe zeal, vigilance, and activity, entitle him to the gratitude of every friend to the Church, has poſitively rejected ſeveral applications, for the eſtabliſhment of new Lectureſhips; and, we truſt, that this ſpirit will be generally adopted by the heads of

our

our Church, and lead, in the proceſs of time, to the utter eradication of that democratical fungus from the eccleſiaſtical body. The Methodiſts have, very artfully, contrived to impreſs a conſiderable part of the public with the belief that they are favoured and protected by this worthy Prelate, and the friends of Mr. GUN, in particulat, have laboured hard to propagate this calumny. If any thing were neceſſary to prove the falſehood of ſuch aſſertions, the following letter from the Biſhop, (on the ſubject of Mr. GUN's election) which has been circulated in the pariſh of St. Bride's, would effectually prove it. It is a letter which reflects equal honour on the Prelate by whom it was written, and on the Clergyman who cauſed it to be written.

*Sundridge, near Sevenoaks, Kent,*
*Oct.* 12, 1800.

REV. SIR,

YESTERDAY three of your pariſhioners, at St. Brides, came down to me here to inform me of what had paſſed, relative to Mr. Alphonſus Gun, and of your having refuſed your conſent to his being appointed Lecturer of your pariſh. I told them, without heſitation, that I entirely approved your conduct in that reſpect; I truſt, you will continue firm in your reſolution, and, in every inſtance of this ſort, you will, I am perſuaded, never give your conſent to ſuch appointments till you are perfectly ſatisfied reſpecting the principles and doctrines of the perſon propoſed.

I am, Sir, your faithful and obedient ſervant,
B. LONDON.

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TO THE EDITOR.

SIR,

AS you have undertaken to watch over the intereſts of the Church and State, ſo far as concerns the productions of the preſs, I imagine that the account I here ſend you of a publication by Mr. Gilbert Wakefield may not be unacceptable. Many perſons are acquainted with the religious and political opinions of that voluminous writer; but every one ought alſo to be informed of the inſidious arts which are made uſe of by him and ſuch men, to uſher their vile traſh into the world, in order, under the maſque of learning, to poiſon the minds of the unwary and lead them from the truth. Mr. Gilbert Wakefield thought truly, that the *old* tranſlation of the Bible would not ſuit his purpoſe, and, therefore, in the year 1791, he publiſhed a *new* one, and dedicated it to the Rev. Mr. Tyrewhitt of Jeſus College. To the work is prefixed a liſt of ſubſcribers, and a curious liſt it is; and as if this Reverend Gentleman was conſcious that his work needed ſome extraordinary means to make it noticed, and to give it conſequence in the eyes of the public, he has given titles to ſome of the ſubſcribers which do not belong to them, and who, without theſe fictitious titles, are not to be conſidered, in a literary view, as of any conſequence at all.

In

In order to prove that I have not aſſerted any thing untrue, I have copied from the liſt the following names as they appear in the work, and in another column, I have given you their real ſituations, viz.

F.

Foſter, Mr. Richard, *Jeſus College, Cambridge.*—A corn-merchant, a Diſſenter at Cambridge.

G.

Girling, Mr. *Trinity College, Cambridge.*—A taylor, a Diſſenter at Cambridge.

H.

Hollick, Mr. William, *Fellow of King's College, Cambridge.*—A retired grocer, a Diſſenter, formerly of Cambridge, now of Whittlesford.

Hovell, Mr. Thomas, *King's College, Cambridge.*—A haberdaſher, a Diſſenter at Cambridge.

Humphrey, Mr. Sen. *St. Peter's College, Cambridge.* } A couple of carpenters at Cambridge.
Humphrey, Mr. Jun. *Ditto* *Ditto* }

L.

Lyon, Mr. *Fellow of Trinity College, Cambridge.*—A grocer, a Diſſenter at Cambridge.

N.

Nutter, Mr. *Jeſus College, Cambridge.*—A corn-merchant, a Diſſenter at Cambridge.

S.

Smith, Mr. Thomas, *Emanuel College, Cambridge.* Formerly an upholſterer in Cambridge.

If Mr. Wakefield will thus meanly impoſe upon the public, what falſehoods, what miſ-tranſlations, what miſrepreſentations, are we not to expect in the reſt of the book? And when this impoſture is fixed to the head of thoſe pages which we acknowledge to be the word of truth itſelf, ought we not to take every means in our power to expoſe the authors of ſuch impoſitions, and uſe our utmoſt endeavours to counteract their wicked deſigns? But I have brought the culprit to your bar, and I leave him to ſuch puniſhment as you ſhall think proper to inflict.

A Tranſlation of the New Teſtament, by Gilbert Wakefield, B.A. Vol. III. London: Printed at the Philanthropic Preſs; and ſold by J. Deighton, Holborn, 1791.

*From the PREFACE.*

"I MUST not be withholden from declaring, that ſome of my chief obligations are due to zealous individuals among the *Diſſenters*, who made in ſeveral places a common cauſe of my undertaking and exerted me to the completion of it. The *Clergy* muſt not expect to maintain an authority ſo complete, as heretofore, over the conſciences of men. Learning and genius are deſerting, in numbers, from the

quarters of the *Church*. The damps of tyranny, the miſts of prieſt-craft are daily diſperſing before the beams of knowledge and the gales of liberty. Weep ye inſtruments of bigotry! tremble ye oppreſſors of mankind! the deſolation of your empire is at hand.—Some *grammatical* irregularities, and even *inconſiſtencies will be found* in this Tranſlation.—The complacency of aſſurance with which *Churchmen* advance arguments that have been confuted over and over again, as if no anſwer had ever been attempted by any controverſioniſts, reſpectable either for talents or virtue, almoſt petrifies me with aſtoniſhment. But, indeed, it is poſſible, that we expect *too much from poor human nature, when we ſuppoſe her capable of attending to the ſtill voice of religious TRUTH, amidſt the noiſe and buſtle of an elevated ſtation,*" &c. &c.

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The next Letter, we are aſhamed to ſay, has been in our poſſeſſion twelve months.

## TO THE EDITOR.

SIR,

FROM local and particular obſervations I proceed, according to my promiſe, to ſome facts reſpecting the *general* conduct of the Diſſenters in my neighbourhood. One of the obſervations I had to make upon this ſubject you have already anticipated in your note upon G.'s Letter, No. XVII. P. 346. This letter (part of which has called forth from you ſuch ſevere but juſtly merited animadverſions) convinces me that, either he is not one of the *ſecretly* initiated; or, if he is, that he wrote the firſt part of his letter without conſulting the more cautious part of his *Society*, as, (however bold and daring theſe ſectaries are now become) I yet think they would hardly venture thus openly to avow, however ſecretly they may inculcate opinions ſo decidedly hoſtile to the preſent Church Eſtabliſhment, as thoſe which have drawn upon him your commendable cenſures. At all events, I think, the ſect will, in this inſtance, be apt to exclaim—"*Non defenſoribus iſtis*," &c.

The principal deſign of all itinerant Methodiſts, Mr. Editor, is to withdraw the populace from the Church, and to diminiſh or deſtroy the reſpect due to the regular Clergymen. And this they endeavour to effect by various means. Firſt, they earneſtly impreſs upon their hearers G's doctrine of "*The divine operation of the Holy Spirit*,"—that is to ſay, they maintain that unleſs a Miniſter can tell the very inſtant he ſaw or perceived the influence of the Holy Spirit, and was commanded by it to go forth and preach, he is not a true Miniſter of the Goſpel of Chriſt. This "divine operation" they (I had almoſt ſaid impiouſly) aſſert that *they* have felt or ſeen, and thus arrogantly aſſume a more than Popiſh tyranny over the reaſon and conſciences of their deluded hearers. The preacher unbluſhingly aſſures them, that what he utters is through the immediate communication of the Holy Spirit, and that without its ſacred influence he can ſay nothing; ſo that having once convinced them of his divine miſſion, the ignorant and impudent fanatic can, at leiſure, from under cover of this ſeven-

fold

ſold ſhield, diſcharge among the unthinking multitude the envenomed arrows of civil diſcord and religious ſchiſm. This grand point once gained, it is no difficult matter to perſuade his audience that the parochial Clergy, who differ from him in their mode of teaching, are not properly authorized to preach the Goſpel. That is to ſay, that a Clergyman, however pious, regular, decent, and aſſiduous he may be in the diſcharge of his public duty; however willing and able he may be to teach his flock the moral and religious duties of the holy Goſpel, is not worthy the attention of his pariſhioners if he wants that command of countenance and volubility of tongue which will enable him to deliver extempore, at any time, and on any theſis, a random diſcourſe (however unconnected) upon texts of Scripture, and if he is moreover deficient in reſpect of thoſe ſtentorian lungs, that frantic ſtare and demeanour which peculiarly diſtinguiſh theſe ſpiritual reformers. It is ſufficient to obſerve here, that the moſt voluble are not always the moſt wiſe; or the moſt violent, the beſt reaſoners. The general competency of the Pariſh Prieſt to inſtruct his flock being thus denied, they proceed to undermine his private conduct. If, from the difference of clocks, or any other cauſe, he is five minutes before or after the uſual time of ſervice, he is, they ſay, negligent and inattentive to his duty. If his mode of delivery be ſlow and emphatic, he is tedious; if it be quick and ſpirited, he is in too great a hurry, and wants that impreſſive energy which a teacher ſhould poſſeſs. In ſhort, Sir, no eſtabliſhed Clergyman can, according to their rules, attain the happy medium. But ſhould it by chance be admitted, that he is unexceptionable in theſe reſpects, he is ſtill to undergo another ordeal before the tribunal of theſe ſelf-created judges. The moſt private tranſactions of his life, the moſt minute occurrences of his domeſtic conduct are inſidiouſly pried into, and the ſlighteſt deviation, from what they think right, held out as an object of public ridicule or cenſure. If there be in his conduct or diſpoſition one ſingle fault or foible, (and where is the man who has not one at leaſt?) ſuch is immediately blazoned abroad among the enthuſiaſtic throng as an unpardonable ſin, and a violation of his ſacred character. Nay, Sir, the moſt common and innocent amuſements of life are made vehicles for the abuſe of our cloth; not (I am convinced) becauſe they themſelves ſeriouſly think ſuch ſinful, but that they occaſionally happen to be practiſed by members of our Church. Thus, according to theſe new morality-mongers, a harmleſs game of cards is "dealing with the devils books," a play or an opera is, "a Heatheniſh and unchriſtian-like performance;" and ſo on, until every little recreation that the mind indulges in, is transformed, by the magic taliſman of theſe moroſe Cynics, into a crime of the greateſt magnitude and deepeſt dye.* In order

* A reverend Gentleman of very correct life and manners, happening to be preſent when ſome friends of his were amuſing themſelves with the diverſion of hunting, was accoſted by a Methodiſt, and deſired to obſerve the nature of the chace. "That," ſaid this inſolent

order that I may not treſpaſs too much upon your indulgence at once, I ſhall poſtpone all further obſervations until another opportunity; but, in the mean time, I think it neceſſary to ſtate, that, upon no account, will I enter into a controverſy with any perſon upon this ſubject. My object is not controverſy, but to give a plain ſtatement of *facts*—*facts* which may be denied but cannot be refuted, as they are ſufficiently obvious to every perſon who has at all obſerved the conduct of the Diſſenters.

I am, Sir, with much reſpect,

Your obedient ſervant,

VERAX.

## ANECDOTES.

A BANKER, who, for some years, had been at the head of the Dissenters in Suffolk, lately failed, and, not appearing to the statute, was outlawed: the eldest son being intended for the bar, had taken a degree at Cambridge; but, having the offer of a living, applied for ordination; unfortunately, however, he had not been baptized, he therefore applied to a clergyman, his friend. The ceremony was performed without the notices, &c. prescribed; and a certificate given him, in which the two last figures, in 1799, were made so much like the seven, that the Bishop thought the gentleman had been received into the church in 1777. By some means, however, his lordship discovered the deception; the clergyman was severely reprimanded, and the young man refused ordination in Sept. *last*; (1799) but as some interest is making, it is supposed he will be finally successful.

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About a year since a clergyman, on a visit in S********, assisted at the sacrament in the parish church in the morning, and went publicly to the conventicle in the afternoon; the impropriety of the action was delicately hinted to his connections. A few months after, however, upon his next visit, he repaired again publicly to the same conventicle.

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On the 30th of Jan. *last*, the bells at S******** were ringing most of the evening; while, on the 29th of May *last*, the corporation was as silent as the grave; even the union flag at the fort was not displayed; Lieutenant B . . . . r, who commands at the signal-station, in the adjoining parish, was so astonished and displeased that he noted this very pointed omission in his journal. This gentleman is highly to be respected for his loyalty and attachment to the civil

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hypocrite, "is an exact repreſentation of what will be your lot hereafter; for as the dogs purſue and torment this poor hare, ſo ſhall the evil ſpirits torment and tear in pieces your ſoul in hell for your wickedneſs in partaking of ſo unholy a diverſion."

and

and religious establishments of his country, *as well* as for his unremitting attention to the duties of his station.

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These anecdotes need no comment from us; we shall only observe in respect of the second, that the clergyman followed the example of Dr. HAWES, the rector of *Aldwinkle*, who had, some time before, opened the Dissenting Meeting-House, in Canonbury Lane, Islington. Dr. Hawes's curate, too, a Mr. CHEW, has preached several times in LADY HUNTINGDON'S Chapel at *Bath*: such things are; but we have no scruple to say, that such things ought not to be, and that our Bishops should attend to them.

In the third volume of our Review P. 51, we had occasion to speak, in terms of highly-merited commendation, of a sermon preached at Dunmore, in Essex, by the Rev. J. Howlett, on the consecration of the colours of the yeomanry cavalry of that district. Soon after the appearance of our remarks upon that discourse, the worthy preacher received the following letter by the post, bearing the Manchester post-mark.

"*To Mr. J. Howlett, Vicar of Great Dunmore, Essex.*

"In your inflammatory sermon, you say you are happy to find it has become a sort of fashion upon raising any military force to consecrate its arms and its banners, to the Lord of Hosts, the God of battles; thereby appealing to heaven for the justice of our cause. Surely you have not considered that war is so bad a thing, that nothing but a mixture of religion can make it worse. Oh! do not again prostitute the venerable name of religion, or of the holy name of God to such impious purposes; for such conduct it is that so much irreligion prevails. Do you think that any soldier, who has the least reflection, will not despise and ridicule inwardly the nonsensical and unmeaning parade of consecrating, (I used the term consecrate, though improper) a rag. Priests of every country and of every denomination are the pests of society when they act thus."

To shew what a coincidence there is between the sentiments of Dissenters and PROFESSED DEISTS, on the subject of consecration and fast sermons, and on imploring the favour of the "God of Battles" on our arms, when urged in a just and upright cause, we have extracted the following passage from one of the well-known lectures of the REVEREND DAVID WILLIAMS, which were delivered at a *chapel* in Margaret-Street, Cavendish Square, in 1776 and 1777, and were afterwards published in a quarto volume.

"It is presumed no person, accustomed to attend here, will think it improper to interrupt the series of our moral enquiries, for one day, when the nation has been so lately called upon to humble itself before God for its sins,* and to pray for success, in destroying those

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* "This lecture was read a second time on Sunday the first of March, 1778. The preceding Friday had been appointed as a public fast, on account of the American war."

who counteract its views and measures. What ideas men can entertain of the Deity, who is thus solicited to go forth with every bloody band, from that which attends an Arabian robber, in his daily depredations, to the disciplined armies of those who are called civilized and religious princes,—it is extremely shocking to reflect! The best excuse which can be made for the general impiety which superstition produces, when the flames of war are consuming the world, is, that those men, who solicit him on so many different and contradictory occasions, either disbelieve the existence of a God, or that every nation has its particular divinity, who is to adopt its views, and to favour all its enterprizes."

Such are the sentiments of a writer, who, in the next page, tells us, that "whether government be the appointment of a *pretended religion;* whether originating with the Patriarchs; or owing to a social compact?—are *not matters worthy of enquiry.*" *Lectures on the Universal Principles and Duties of Religion and Morality.* 4to. p. 147.

It is needless for us to repeat here an observation which we have frequently had occasion to make, that no man is lax in his religious principles, who is not equally lax in his political principles.

The next communication is of a different description; it was transmitted to us from Cambridge, and is stated to be the copy of a printed paper, stuck, with many others, on the wall of a school, in a neighbouring village, established, strange to tell! by the clergyman.

## THE RECRUITING OFFICER'S SPEECH.

*And every one that was in debt, and every one that was discontented gathered themselves unto him, and he became a Captain over them.*—1 *Sam.* xxii. 12. *compared with Heb.* xxviii. 10. *and Matt.* xxii. 9, 10.

All captivated Sinners
Who are willing to serve his Majesty Jehovah, in the Royal Regiment of Saints, commanded by the truly honourable the Lord Jesus Christ,

And in Captain Immanuel's Company,
Let them repair to the sound of the Gospel, or to my Quarters, at the Lamb's Inn, in the City of Zion, or New Jerusalem,
Where the Company now lies;

Where they shall be kindly entertained, enter into present pay and free quarters; and the very moment they inlist they shall be adopted into the Royal Family, and made sons and heirs of the matchless king, and in consequence thereof, shall receive a kingdom that cannot be removed; shall have to drink wine and milk, without money and without price; and for their further encouragement, so soon as they shall join their respective regiments, they shall receive all new cloaths, such that will never wear out, with arms and accoutrements, sufficient to withstand every adversary.

And

And all things necessary for a Christian Soldier.

*So Thanks be to God for his unspeakable Gift!*

Of Jesus I sing,
My captain and king,
Who maketh the land with his victories ring.

Recruiting he goes,
And trumpets he blows,
And gleaneth up soldiers amongst his sworn foes.

He will have a band,
Of men to command,
Call'd up by his standard, and train'd by his hand.

He takes and he tries,
All sexes and size,
But such as look little are best in his eyes.

The stately and tall
Must shrink into small,
Before they can learn to do duty at all.

A rare suit of cloaths
The captain bestows,
And none but the wearer its excellence knows.

Upon his own ground
A balsam is found,
Which knits a bone broken, and heals a bad wound.

All weapons of war
He forms by his care;
And teaches his soldiers all hardships to bear.

A cowardly crew
They seem at first view,
But led by their captain great feats they will do.

By day and by night
With evil they fight,
And never are foil'd when the captain's in sight.

Train'd up for a crown
They sing and march on,
And fight till the captain pronounces well done.

This blessed word chear
Mine heart and mine ear,
As soon as my warfare is finished here.

Till then give me hope,
To prop my heart up,
And list my poor neighbours to make a new troop.

The letter which follows relates to the controversy between Dr. Hawker and the Methodists, on the one hand, and Mr. Polwhele and the members of the establishment on the other; a controversy on which our opinion has been already given.

TO THE EDITOR.

SIR,

FORESEEING (as he assured me,) an answer to his Anecdotes from some Methodistical tinker or cobler, and not chusing to subject himself to the degrading task of replying to such a person; Mr. Polwhele (in his advertisement to the "*Anecdotes*," &c.) requested those who wished to be satisfied of the truth of his representations and the justness of his descriptions, to meet him at Mawnan, (where monthly justice-meetings are holden and) where he promised to produce his vouchers to any candid enquirer. "There he expected (he said) to be protected from insult, which might not be the case, at his own house; or, in the street at Helston, where he was threatened to be called to an account for the Anecdotes. Having lately perused that publication of the Cornish Shoemaker, which was, a month or two ago, animadverted on, in your Review, I certainly had a desire (impudent and scurrilous as the Shoemaker undoubtedly is) to have some points cleared up to me, for my own satisfaction, as well as for the sake of the author of the Anecdotes.

I took the liberty, therefore, of waiting on Mr. Polwhele (not however, at the place proposed, but) at his own house; where I had the pleasure of inspecting the principal part of the Anecdotes, (almost every one of those which Drew set down as lies) in the hand-writing of Mr. P.'s informants, all Clergymen of respectability, who, in my opinion, should no longer remain behind the scenes.

In the diocese of Lincoln, there are a committee, formed out of the body of the regular Clergy, to enquire into the conduct of the Methodists, &c. &c. Their late publication is worthy the attention of the Legislature. Possibly, the Bishop of Exeter would have no objection to sanction Mr. P. and his informants, in meeting periodically, with a view to the same investigation as the gentlemen in that diocese are now so laudably pursuing. The insolence of the Methodists, headed as they are by the St. Austle Cobler, one of the most audacious men upon earth, ought, beyond all doubt, to be checked by authority.

Your's, &c. &c.

*Nov.* 19*th*, 1800. M. D.

We shall close this article with a letter, from a Correspondent, on whose veracity our readers may place the firmest reliance, which tends to corroborate the opinion which, at different times, we have found it our duty to advance respecting the Methodists; and the necessity which exists for watching their movements with increased vigilance, and for the exertion of additional caution and vigour, in protecting the establishment both against the open and the secret attacks, of these artful, hypocritical, and persevering enemies.

TO THE EDITOR.

SIR,

BEING in Yorkshire this summer and enquiring into the state of religious

religious parties there, I found the Methodists* were very numerous, and that it was not infrequent for persons of that description to behave towards others with supercilious contempt. I made many reflections upon this fact, and this amongst others, that much power could not be safely lodged in such hands. "If, said I, they cannot well bear their present popularity, what would they be if they were entrusted with the power of the present ministers of the church of England! Taken, as their preachers generally are, from the lower orders of the people, and not having their minds expanded and cultivated by education, and the refinements of polished life, might we not expect them to manifest towards others a narrow and persecuting spirit!"

I was the more confirmed in this opinion by learning that a man of the greatest influence amongst them, one who has been the president of their conference, Mr. John Pawson, had shewn the most violent rancour towards the clergy, a rancour bordering on madness. This *meek* and *holy* man had a volume of sermons printed at London, in the year 1799, not to *sell*, but to *give away*. When I was in Yorkshire he was stationed at Leeds, and his sermons were only to be met with in the houses of his particular friends. I was told, however, that two clergymen had fortunately got a sight of them, and were shocked, as they well might be, with some of the sermons, and particularly with the thirteenth, from which I now send you an extract. I could not help copying it at the time I was favoured with a hasty glance of the work; and I hope you, Sir, will preserve it by inserting it in your Magazine, as otherwise there is great fear that this monument of folly and intemperance will be lost. For as soon as Mr. John Pawson knew that his work had got into *improper* hands, he desired all his friends to cut this part out of their copies, and I understand he has done the same with the copies remaining in his hand. The man, however, who could entertain such sentiments, deserves to be exposed, and it is upon this principle, and as a caution to others, that I am anxious that he should have a little flagellation.

An apostle says, "whosoever hateth his brother is a murderer." But Mr. John Pawson goes much farther than this. If murder has not been *actually* committed, we are not obliged to him for this, as his thirteenth sermon is wonderfully adapted to persuade weak and ill-judging enthusiasts, that in killing the established clergy they will do God great service. What is this but the very worst principle of the old Papists.

He seems to have exalted himself to the papal chair, to consider

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* I use this term for the followers of the late Mr. Wesley, the persons who *call themselves Methodists*. I found it was always used in this sense in Yorkshire, and I wish this was the case in the more southerly part of the kingdom. In the excellent report of the Lincolnshire clergy it is used in a very vague and indeterminate sense, and their opponent, Mr. Benson, has not failed to avail himself of this want of precision.

the

the church of God as confined within the pale of his own community; and rashly and arrogantly to judge the whole of the established clergy to be *false prophets*: for those whom he thinks the *best*, are *very little better* than the *rest of their brethren*; and yet the *rest* are such *monsters of iniquity*, that *highwaymen and murderers are innocent in comparison of them!* I only add my fervent prayer, "from all blindness of heart; from pride, vain-glory, and hypocrisy; from envy, hatred, malice, and all uncharitableness; good Lord deliver us!"

I am, Sir, your's respectfully,

AN EPISCOPALIAN.

*Extract from the 13th Sermon of a Volume of Sermons, consisting, in the whole, of* 16. By John Pawson. Entitled, A Legacy to the Poor. London. Printed in the Year 1799.

*Mr. John Pawson's Opinion of the Clergy, and of their Deserts.*

LET us look for religion among our teachers and spiritual guides. But alas! how like the Jewish priests are these. From the least, even unto the greatest of them, are not every one given to covetousness? And from the prophet even to the priest every one dealeth falsely. These words are literally and strictly true; is there any set of men, whatsoever, more given to covetousness than our priests, in general, are? Surely no. Are they not, in the general, deeply athirst for preferment, for the most valuable livings, and for as many of them as they can possibly get? Do they not make all the interest with great men, and take every method, and use every means they can think of, for this end? Do they not take every advantage, which *lays** in their power, and very often are guilty of the greatest oppression, in order to increase their revenues? Regardless of the people, committed to their charge, they are only concerned how they may add one church-living to another, and by that means rise in the world, and aggrandize themselves and their families. Being entire strangers to the gospel of Christ, and to the nature of true religion—destitute of divine grace, and of every ministerial qualification—having neither the gift of prayer nor preaching; and, indeed, at present, there is no need of either, as all the prayers which they want, are already made to their hands, and they may purchase sermons in abundance for money; and that the dumb dog who cannot bark himself, may thus use another's tongue; and as the prophet speaks, "he may *lay* down, and slumber, and sleep," till the sound of bells awake, and call him to the church; and although, like the Psalmist, he has not hid the word of the Lord in his heart, yet he has got it in his pocket, and that will do just as well for him. A poor, blind leader of the blind, he stumbles on in the dark paths of error, and in the crooked ways of sin. Deceived himself, he *tries* to deceive all who hear him, till, without a miracle of mercy, both he and they fall headlong into the pit of eternal destruction. These, of all the dangerous men upon earth, are to be avoided. Highwaymen and murderers are innocent, in

* Original so.

comparison

comparison of them; they rob mankind of the unsearchable riches of Christ, yea, of present and eternal salvation. These wretched men murder the souls of their hearers, and plunge them into everlasting burnings. Well might our blessed Lord bid us beware of these false prophets; and his faithful servant exhort us to turn away from those men, who deny the power of godliness. No wonder that such enemies of God and man were expressly commanded of God to be stoned to death, under the Mosaic dispensation, as it is written, Deut. xiii. 5, "And that prophet shall be put to death because he hath spoken to turn you away from the Lord your God; thou shalt not consent unto him, neither shalt thou spare, neither shalt thou conceal him: but thou shalt surely kill him, thou shalt stone him with stones that he die." So dreadfully severe was the Mosaic law, respecting false prophets; but it does not appear that they ever executed this part of the law at any time. On this account, it is a doubt with me, whether it was not owing to this very thing, that as a nation they were totally ruined, as by their neglect, false prophets increased among them to that degree that the whole nation sunk into the very dregs of abominable idolatry, till the Lord would be no more intreated. And the prophet foretells the *happy time*, when even the father or mother of such monsters, who shall venture to prophecy falsely, in the name of the Lord, shall thrust them through with a dart.—Zech. xiii. 3. 'And it shall come to pass, when any shall yet prophesy, then his father and his mother that begat him, shall thrust him through, when he prophesieth."

*Here* we see what the prophet foretold would come to pass, in the purest ages of the church; but it is become so common, and so familiar to us, to hear men prophesy falsely, &c. to deliver doctrines directly contrary to the holy word of God; yea, doctrines of the most pernicious and destructive tendency, that we think but little of it, and pass over it, as if it was a matter of little or no consequence at all.

Shall we then attend upon the ministry of such deceivers as these? Would not that be to strengthen the hands of the wicked, and would it not tend to make them believe, that we look upon them as the ministers of Christ, and should we not thus far be partakers in their sin? Let us rather follow the advice of the apostle, "let us neither receive them into our houses, nor bid them God speed;" let us shew them no manner of countenance, lest we are * sharers in their evil deeds. Had this method been always taken, had the people withdrawn from these *wolves*, then we should not have had such swarms of them as we now have; but it has evidently been the ruin of the church of God, the countenance which has been given to those unhappy men, who have always been a plague and a curse wheresoever they have met with encouragement.† That religious men,

* Original so.

† This sentence is very confused and ungrammatical.

notwith-

notwithstanding all this, should think it their duty to countenance such men, is truly wonderful! If we know that a thief is *laying* in wait to rob our neighbour of his property, and much more, if we see the murderer ready to take away his life, we justly think it our bounden duty to apprize him of his danger; but we see nothing amiss in suffering the false prophet to murder his soul, and rob him of his eternal salvation. We pray that the Lord would not suffer us to be led into temptation, and that he would preserve us from all false doctrine; and yet we vainly think, we are doing our duty. If ever there was an age, in which these awful words were fulfilled, they are in our day, "The prophets prophecy falsely, and the priests bear rule by their means, and my people love to have it so, and what will ye do in the end thereof."

But it will be said, "All our teachers are not of this stamp." I answer, no; God forbid they should; but how very little better are those who bear the name of gospel ministers." How few of these have ever been converted to God, or have experienced a clear sense of his love? And wherein is an unconverted minister to be accounted of? Can the dead raise the dead?

How few of them have got ministerial gifts, either of prayer or preaching? Does the Lord send them a warfare at their own cost? Hath he, who ascended up on high and received gifts for men, forgot, or does he neglect, to impart them to his servants? Are not the general part of them as much athirst for church preferment as others? And would they not be glad to enjoy a second or a third living, if they could find a way to compass so desireable an end? And can they not give a very weighty reason for this? viz. that they may place a curate there who will preach the gospel. Yes, and let them allow him the whole income also. But do they preach the gospel themselves? They preach some part of the gospel it cannot be denied; but properly speaking, they do not preach the whole gospel; *i. e.* they do not lead the people to the Lord Jesus Christ, so as to experience the salvation which he hath purchased; but they make the knowledge of our disease, the cure also; and a desire after salvation to be salvation itself. Would it not be something surprizing, that a sick man, who feels that he is so, and desires a cure, should, on that account, be led to suppose, that he is quite well? And would it not be rather wonderful that the miser, who is deeply athirst for abundance of gold, should ever vainly imagine that he is actually in possession of all the gold in the universe? And is it not equally strange, that any one should suppose and teach, that the man who feels that he has got a guilty conscience, has an interest in Christ, and is in possession of the peace of God? That the man who has got a wounded spirit, or a broken and contrite heart, is notwithstanding this, already healed, and all his wounds are bound up, so that he has no need to trouble himself any further? And the man who feels himself to be carnal, and sold under sin, who with the apostle is crying out, "O wretched man that I am, who shall deliver me from the body of this death?" is already delivered,

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and is actually brought into the glorious liberty of the sons of God? Might they not, with equal truth, persuade us, that darkness and light, misery and happiness, bondage and liberty, are just the same thing? In *such teachers* we may see Satan transformed into an angel of light, and the words of the prophet fulfilled, "They have healed the hurt of my people slightly, crying, peace, peace, when there is no peace."

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## LITERARY INTELLIGENCE.

SIR,

THERE being a vacancy in the office of Vice President of the Society for the Encouragement of Arts, Manufactures and Commerce, in the Adelphi, in consequence of the death of the late Lord Rancliffe; two of the members of that Society, who are well-known *literary* characters, have started for the office, and, though contrary to the practice which has hitherto prevailed in the Society, have addressed *printed* letters to the members in *town*. As one of these gentlemen is so great a personage, as the *most profound* and *learned* biographer of the late Lord Chief Justice of England, and whose correct, chaste, and elegant style, has, on *former** occasions, drawn forth *your* marked approbation; I cannot, in justice to him, and to the Society, to which he so *liberally*, though *diffidently* (being at the intercession of friends) tenders his services, withhold communicating (through the medium of your invaluable publication) to those members who reside in the country, the *printed* letter I have received from this eminent lawyer on the occasion. I will not waste your page by commenting upon it, as I presume it will satisfactorily appear on perusal, that the ex-conveyancer's *literary*, are equal to his *natural*, abilities, and *consequently* that he is *highly* and *duly* qualified to fill the office of *chairman in rotation*, to the Society for the Encouragement of Arts, Manufactures, and Commerce. I take leave to state that no personal allusion is intended to be made to the physical defect in this gentleman's speech.†

*Dec.* 26. 1800.

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SIR,

THE vacancy of a VICE PRESIDENT *in the* Society of Arts, &c. (of which I have been many years a member) and *the intercession of* FRIENDS, have induced me to request the favour of your vote and interest. Permit me to add, that if, by the suffrages of the members, *I should* have the honour *of supplying that* vacancy, *you may* be assured, (*that, by a faithful discharge of the duties attached to the ap-*

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* See Anti-Jacobin Review, Vol. III. p. 276.

† The other candidate, who is the author of the *Orchardist*, labours under a *similar impediment.*

*hointment,)*

*pointment,)* I shall study to promote the real interests of *our* useful and flourishing institution; *who am,*

Sir, your very humble servant,

*Great Ormond-Street, Dec.* 26th, 1800. JOHN HOLLIDAY.

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## TO MR. POLWHELE.

SIR,

IN reading Drew's Answer to your "Anecdotes of Methodism," I find the anecdote which concerns *the Methodist of Camborne, and the farmer of Illogan,* animadverted upon with undeserved severity on account of its inaccuracy, which was occasioned by the gentleman who gave it to me not attending to the date of its transaction and other trifling circumstances. The following communication may be relied upon, as I have investigated every document that would throw light upon this nefarious business; with such reference to the Methodist's accounts, &c. as will put every particular herein related beyond the least doubt. If any one entertains a doubt as to the authenticity of this communication, let him apply to the person aggrieved at Kanarton in Illogan, where he may examine the papers and obtain such other information as will fully prove the veracity of this.

The anecdote is inaccurate in the following particulars, when it asserts, that the transaction which respects the croft or common happened a few months ago; it happened prior to March 1792, (which may be seen by the date of the assignment.) The application was not made by the brother, but by the sister; at which time the farmer was confined by a bad hand, and his wife and family by a fever. [This is the farmer's communication] The sum advanced on the mortgage, in 1792, was 196l. 1s. 10d. [See the accounts] The farmer waits upon the mortgagee as soon as he is able to get out, and requests the loan of 1l. 1s. advanced on the estate, but is refused: [the estate of the farmer being at this time worth 35l.] Tregajorean having been sold, some time after this transaction to the Methodist in question, for 107l. and the other to another person for 250l. in the year 1799 or 1800. [this is the farmer's communication] The common then becomes the object for which this loan is to be advanced; but whether the tender was made by the farmer, or requested by the Methodist, the farmer cannot recollect. The farmer, however, is obliged to sell an acre and quarter of the common for 1l. 1s. [see assignment, March 1792] The year following, his circumstances oblige him to make the same application, and such was his situation that he was compelled to sell the remainder to the Methodist for 3l. 11s. [see assignment, Feb. 1793] which was about 3 acres and $\frac{1}{4}$ of ground. The sum, therefore, given for the common, was 4l. 12s. and, after the deduction for high rent and amercement (which is 12s.) this charitable brother pockets more than 30 per cent. by the bargain. The objection to his advancing more money on the mortgage, stated in the reply, is, that the person, in question,

*discovered*

*discovered that this estate was entailed upon a former will, and a further advance would be on an uncertainty.* [see "*Observation,*" Pp. 48, 49.] How false this is, the fact of himself buying Tregajorean for 107l. a gentleman interfering by the desire of a neighbour of this poor farmer, and paying off the mortgage, and purchasing the estate afterwards as above stated, will fully prove. [The mortgage was paid off by this gentleman, June 3d. 1799] This will expose another falsehood, that *the farmer, on a change of circumstances, redeemed the estate.* [see p. 48] It is, moreover, asserted that the *spot has become desirable*; but it must not be understood by any cultivation made by the reduced farmer, on the *conscientious purchaser*; for the outlet has undergone no improvement whatever; and it has only become desirable because it is an indispensible appendage to the estate, and would give the proprietor an advantage in the sale of the estate; as it would sell considerably beneath its value, by the common being in the hands of another. The person, who afterwards bought the premises, had likewise an outlet adjoining to the ground, and seeing the finesse and other oppressive means practised to procure the estate for less than its value, came forward and gave for it a fair price. Since which time, the Methodist, in question, has sold the same common to the purchaser of the estate for eleven guineas, the price originally demanded by the reduced farmer, and so late as the year 1800. The next palpable falsehood in this answer is, the Methodist *being paid his interest, and having a little advantage on the common-ground aforesaid,* GAVE *the farmer about six pounds on the settling the account,* a more infamous falsehood was never obtruded on the public; as the 6l. 2s. 11d. he was obliged to allow for illegal interest. This affair was transacted June 3d. 1799, four or five years after he became a methodist, if we adopt the date two years after the sale of the second part of the common in 1793. Yet it is triumphantly asserted, that this business happened *two years before he became connected with the Methodists.* It is a notorious fact, that prior to the war 1792, he was in the habit of attending the Methodist meeting. But this was, possibly, during his noviciate; which time was employed in such works of love and charity, as rendered him a distinguished ornament of Tucking-Mill preaching-house, and no doubt, will in due time entitle him to be canonized a saint of the same.

With regard to the other anecdotes you had from this part of the world, no person, who has had an opportunity of enquiring into the facts, entertains a doubt about the truth of them. Amongst the numerous signatures of the newly baptized Messrs. there is only one respectable man, who is a really good man; to whose unassuming piety, your correspondent is as ready to bear testimony, as the St. Austle cobler. I have been thus particular, in correcting Drew's misrepresentations, to expose the arts used to invalidate the authenticity of your Anecdotes; which, in this instance, (as it often happens) have been the means of establishing their credit. One of the men, if I mistake not, whose signature stands to rescue the Methodists from the imputation of political restlessness, as evinced during the riots at Camborne, made himself pretty conspicuous by

his

his activity in the riots, and that very early on the Monday morning. (*see Observations,*) It is hardly necessary to attempt to prove the disaffection of the Methodists to the present government,* as it is a fact so well known; nay the illustrious COBLER himself, not many years since, with several others of St. Austle, sufficiently betrayed a symptom that tended to disorder the political fabric, which drew upon himself and his associates the notice and interference of the neighbouring gentlemen.

Mr. ——— who gave me this piece of intelligence, told me his father withdrew his custom from him, with several besides. The Methodists smart under your lash: and, I trust, nothing will induce you to shrink from the laudable task you have undertaken; confiding in which I beg to remain

Your most humble Servant,

M. F.

* It is very remarkable, that the cause of the Methodists is strenuously defended in all the Jacobinical prints; whence we may fairly presume, that the Jacobins consider the Methodists as their brethren. The union of Atheists and Methodists seems a strange phenomenon. *Rev.*

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GOOD MR. EDITOR.

AS a plain man confined six days in the week to my compter, and dedicating the seventh in the old fashioned way to a regular attendance at church and other religious duties of the day, occasionally interrupted by a walk with my family to enjoy the pure and delicious air of the city road and Islington, I confess my ignorance of what is passing in the world is so great, that an unwillingness to expose that ignorance has deterred me for these three weeks back from applying to you for information, as to what the booksellers deal in now-a-days.

In my time, and that is not above forty years ago, the Whole Duty of Man, Cocker, the Spectator, a bible, and prayer-book, formed the library of a young apprentice; and when any of the two latter were worn out, for, to say the truth, we did not spare them, we had nothing to do but go or send to the next booksellers, and we were sure of what we wanted. Now the case is quite altered; I doubt whether you will believe it, Mr. Editor, but may I never measure a yard of tape again if it is not true. Not to keep you longer, I must tell you that my wife's eyes being rather the worse for the wear, through working aprons, gowns, handkerchiefs, &c. in fine needlework when she was young, and teaching her children (and we have a charming number) the same nice arts with the addition of carpeting, as it is at present manufactured in private families, in all the colours of the rainbow, she found herself obliged to give her small prayer book to her youngest daughter Sukey, and to provide one of a larger print.

She

She accordingly went to one or two shops where she thought she might be suited, but what they had did not answer her purpose, and, passing through Leadenhall Street, she observed a very large bookseiler's shop, indeed, which was a printing-office likewise; but, Mr. Editor, guess her surprize when confident of success, and boldly asking for a prayer-book with large print, the shopman told her, with a look implying extreme contempt for her ignorance, that they *never kept such books*; her astonishment, involuntarily, threw her eyes upward, when, on the outside of the house, she found this was a famous circulating library. Now as all in our family are too simple folks, and are too much engaged in domestic duties, to dip into the contents of any books but what I have mentioned, and they are all heir-looms of the family, I should be glad to know whether this exception of our standard, religious books, extends to all the libraries about the town; if it does, it probably affects the majority of the booksellers too, and from what I have heard of you, I am sure that in this case you can recommend me to some bookseller, or, probably, even some librarian, who is not ashamed to keep bibles and prayer-books in his house; for my poor wife has not yet got the better of her surprize, and even fright, at the sad change in the times; and I fear nothing but a word from you will answer the purpose, for she has a great esteem for your character.

I am, Sir, Your's

*Cornhill, Dec. 4th.* 1800. MOSES GREENSOD.

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TO THE EDITOR.

SIR,

AT the commencement of the French revolution, an English gentleman of fortune, whose extensive landed possessions gave him a very considerable degree of influence in the county of ————, had conceived, in common with many other well-meaning but misguided-theorists, an idea, that the sum of human happiness would probably be increased by the event of these struggles which a great nation was making for liberty; he was pleased with the dawn of Gallic freedom; he rejoiced that the feudal chains were broken, though he had too much goodness of heart to approve of the methods by which the beneficial work was effected.

Under this persuasion he remained for some months, till an itinerant apostle of democracy found his way to the village of ————. No sooner was this wretch arrived, than he began to frequent those places of resort where the workmen and labourers of Mr. —— assembled; he insinuated himself into their acquaintance; he obtained their confidence; he heard the little details of their trifling sorrows, and momentary discontents, if discontents on any occasion arose.

And do you not see, said he, an obvious remedy for all these evils? Do you not see that by one strong, unanimous, decisive effort, you have it in your power to become happy and independent at once? to put an end to the necessity of toiling like slaves for a miserable

pittance, unequal to the support of yourselves and your families? to partake in full measure of the liberal gifts which heaven has granted, but which tyranny has usurped! Listen to me, and follow my advice. Rise to a man, and assert your natural inherent rights. Do an act of justice on the *great man*, who lords it over you all. When he is removed out of the way, all difficulties will cease at once. I will be on the spot to direct your measures, to assist you in carrying them into effect, and to make the fraternal allotment of lands and possessions, in equal portions, among you all!

Happily, the project was too atrocious, and the innocent object of this intended barbarity, too deservedly beloved to allow his servants and dependants a moment's hesitation. They came, with honest rage, to their patron, and told him all that this fiend in human shape had been counselling. Immediate measures were taken to seize the counsellor of evil; but guilt and suspicion never sleep. When the authorised officers of justice came to lay hold on him, he was already fled; and with him were fled for ever the revolutionary politics of a very respectable and valuable man, whose eyes were sufficiently opened to the blessed fruits of the tree of liberty, and to the practical consequences of a very beautiful theory. From that time he has lived, and still lives, revered and beloved by all ranks and descriptions around him, an example of loyalty, a preacher of obedience, and a decided enemy to Jacobinism, and all its works.

I am, Sir,

Your's, &c. R. H.

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# POETRY.

*Extracts from a* MOCK-HEROIC POEM (MS.) *entitled,*

"THE *MYSTERIES* OF *METHODISM.*"

*In Seven Cantos.*

*From Canto the First,* "THE ITINERANT'S HARANGUE, *or* THE HORSEBLOCK HERO."

— — — — — —

"HIGH on a Horſeblock, in his vaſty mind,
That ſham'd 'the thrones of Ormus or of Ind,'
Old *Zachary* ſtood; and, ſquinting, look'd around,
Then fix'd his orbs of viſion to the ground;
Then, from the pavement ſlowly rais'd his eyes,
As gathering crouds with duſt obſcur'd the ſkies.

Thin was his lath-like form; and wan his face
By choler ſtain'd, and tortur'd by grimace;
As in the wildneſs of his long lank hair,
A living miracle 'twas his to bear—
Half as the ſable black, and half, I trow,
No ſorry rival to a flake of ſnow.

Yes!

Yes!—And he ſaid, his treſſes prov'd him "*ſent*,"
His high credentials, whereſoe'er he went."

— — — — — —

"Full ſoon he told, how, one extatic night,
All, on a ſudden, half his hair turn'd white:
'Twas, at that moment, he receiv'd the call,
As flaſh'd, like light'ning, curtains, bed and all;
Whence Witlings, tickled by a ſight ſo quaint,
Had nam'd him, half a ſinner, half a ſaint."

— — — — — —

"Full oft (the preacher cried) will Mammon croſs
Their paths, and draw them to its filthy droſs;
Ere yet, ſecure amid Satanic traps,
They brave the filthy notion of relapſe.
The devil (he ſaid) to prove how great a curſe
Was Mammon, once way-laid him with a purſe:
But, deeming if he pull'd the tempting ſtrings,
That, ſoon, his fingers might encounter ſtings,
He paſs'd the ſnare——yet, conquering all his qualms,
Turn'd back, and ſeiz'd it for the ſake of alms;
When, from the foldings, which he lay ſo ſquat in,
Jump'd out and vaniſh'd, purſe and all, old Satan!

He told, how, ſudden, on the pulpit-ſtairs,
When Satan, by a thouſand earthly cares
Had every trace of Holy Writ perplex'd;
The ſpirit ſupplied him with a proper text.

He pictur'd, as with more than mortal force,
His voice of thunder check'd the demon's courſe,
And dealt damnation from the mountain-tops,
His hearers tumbling round him, thick as hops!

He told, how once in dread convulſions lay
A ſin-ſtruck maid, or ſeem'd one lump of clay;
When, as he bade the ſpirit o'er hell prevail,
Old Nick departed through her great toe-nail.

He told, how once, aſſail'd with pond'rous ſtones,
That might to atoms break a ſinner's bones;
Nor he, nor his dear Deborah turn'd their backs,
But felt each ſtone, more ſoft than Virgin-wax;
And from a cudgel how he hail'd the blow,
Bending—with love and pity—bending low!"

— — — — — —

— — — — — —

"Then, with abrupt temptation would he ſlide
To parſons, who, encas'd in carnal pride,
Ne'er gave their pamper'd bodies to the rod,
But, rich in worldly gifts, belied their God!
While now, the ſpirit effervesc'd, like yeaſt,
In vengeance againſt every pariſh-prieſt!"

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*From Canto the Second:*—"THE STILL SAINTS," *or* "THE DEMURE DEVOTEES."

— — — — — —

"Now the ſtill moon, emerging bright
Had cloath'd the dropping leaves with light;
When many a ſaintly ſhape was ſeen,
Here wandering the hoar trunks between,
There, up a hillock winding ſlow;
Here, fix'd as if abſorb'd in woe.
Here ſtood a Carle; his lifted eyes
"Commercing with the ſecret ſkies:"
There, in the maze of fancy loſt,
A pallid youth the path-way croſt,
There, ſtarting back, his fears betray'd,
As if ſome viſion he ſurvey'd
Pictur'd upon the ſilent air;
Then ſtopp'd, and rais'd his hands in prayer.

Meanwhile, from out a cavern'd tree,
Sudden, a virgin devotee
With looſe diſhevel'd locks appears,
Whom pitying angels hail'd in tears—
Young Saganilla: not a maid
More fair, hath grac'd the Tavy's ſhade;
Her modeſt bluſhes, pure as glows
The dewy tincture of the roſe."

— — — — —

Alas! Religion's alter'd child,
Oft as ſhe gaz'd her viſions wild,
Each ſuitor ſtrove, with weak eſſay,
To chaſe the gathering gloom away—
Till Doctor Slopſud, now call'd in,
Gave rapture to her ſenſe of ſin,
Diſpenſing two-fold ſweets, I wiſt,
The Lover and the Methodiſt.

Soon as his flock was ſcatter'd round,
Old Zachary, o'er the lawny ground,
Had follow'd his accuſtom'd clue,
To pick up a ſtray ſaint or two;
When, viewing the deep wood aſkance,
He ſpied, with quick and roguiſh glance,
The muſeful maid; and, ſkulking near,
Met in her eye a trembling tear
That, as it aſk'd to be forgiv'n,
In ſilence was uprais'd to Heaven."

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*(To be continued.)*

TO

TO THE EDITOR.

SIR,

THE public are infinitely indebted to you and to Mr. William Gifford for the chaſtiſement you have given to a writer, who has libell'd with impunity all that is excellent and reſpectable in public or in private life without the leaſt regard to rank, ſex, or profeſſion. He has long deſerved the puniſhment which he has received in more ways than one, and he merits much more; and if you think the following lines worthy of a place in your Review, I ſhall be happy to contribute my mite, in the virtuous cauſe, of holding up to contempt and deteſtation a character uniformly infamous.

A SUFFOLK FREEHOLDER.

## *To WILLIAM GIFFORD*, ESQ.

*Quid vetat et noſmet?*

SECURE, at leaſt, the wretched * World to pleaſe,
A mob of gentlemen who wrote with eaſe,
Melliſluous Bards, in panegyric verſe
Were wont each others praiſes to rehearſe,
While Lady Poets in the conteſt ſtrove,
And tun'd their lyres to every kind of love;
Then merry ſpun the Goſſamery line,
And Robinſon replied in lays divine,
Nonſenſe and Cruſca bore unrivall'd ſway,
Till Gifford's ſatire ſwept the ſwarm away:
To lateſt times each † Dunciad ſhall remain,
As Horace keen, and ſtrong as Perſius' ſtrain.
Come then, with wit and various learning grac'd,
Correct our manners as you form'd our taſte;
A nobler cauſe your zealous aid demands,
And juſtice, Gifford, claims it at your hands:
Cut to the quick this doggrel man of rhyme,
Who takes the title of a Bard ſublime;
Deals out, with here and there, a lucky hit,
Treaſon and traſh, obſcenity and wit;
To each vile purpoſe proſtitutes his Muſe,
The friend of vice, the champion of the ſtews.
Whate'er is eminent in church and ſtate,
E'en female excellence inſures his hate,
Lives there a Prelate, ‡ who in virtue's cauſe
Would curb the worſt of crimes with wholeſome laws?

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* Another manuſcript ſays,

Secure the world, vile Topham's World, to pleaſe—

† The Baviad and Mæviad. ‡ The Biſhop of London.

The

The friend of vice prepares his ready pen,
And the worſt ridicules the beſt of men.
Is there a * female, whoſe enlighten'd mind,
With learning fraught, with piety refin'd,
Inſtructs her ſex? the champion of the ſtews,
Back'd in the cauſe by Jacobin Reviews,
Truths, that he cannot anſwer, dares abuſe.
Yet higher ſtill his frantic efforts riſe,
The friend of France, the beſt of Kings defies;
And trembling on the margin of the grave,
The friend of Atheiſts dares his Maker brave.
Once he has felt, (but let not once ſuffice)
From thee, the double chaſtiſement of vice;
Still on his deeds their juſt reward beſtow,
The liar's libel, or the ruffian's blow;
But ſtop not here; with vigour all your own,
Scourge the diſloyalty that ſhakes the throne;
And worſe, if worſe can be, the impious rage,
That taints his converſe, and pollutes his page;
Till e'en † Reviews deſert their friend forlorn,
And ‡ Chronicles conſign the wretch to ſcorn.

S.

* Miſs Hannah More.

† The Monthly Review, which has long laboured in the ſame good cauſe with Peter, but with more art, begins to think, ſince he has fallen into univerſal contempt, that he has not choſen his ſubjects happily of late; but was always in the habit of praiſing him till he was firſt ſatirized and afterwards deſervedly horſewhipped.

‡ The Morning Chronicle, a fellow-labourer alſo, turns its back upon poor Peter, and coolly calls him, a fool and a blockhead.

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SIR,

IF the following bagatelle, written in *honour* of Gallic freedom, is, in your eſtimation, deſerving a place in your truly patriotic Magazine, the inſertion of it would oblige

ANTIGALLICUS.

*LE SOLDAT REPUBLICAIN AUX FRONTIERES.*

Si, des maux que cauſe l'abſence,
Mon triſte coeur eſt tourmenté;
Si je ne puis te voir, ma Conſtance
Accuſes en la Liberté.

Dans

Dans le tems de mille entraves
Jamais je n'eprouvai l'ennui—
Mais alors nous ètions eſclaves
Helas! on eſt libre aujourd'hui.

Il eſt donc paſſè ce bel age
Ou libres de tout ſouci
Nous nous aimions dans l'eſclavage
Sous les loix d'un Tyran cheri.
Mais j'ai tort quand je regrette
Ces beaux jours eclipſés ſoudain
Car j'apprends par la Gazette
Que je ſuis libre et ſouverain.

Mais ne crois pas que, ſur ce Trone
Ou l'on m'a bruſquement aſſis,
Enflè des titres qu'on me donne,
Je t'accable de mes mépris.
Non—raſſures toi ma Conſtance
Jamais je n'eus moins de fiereté,
Pardonnes à ma triſte puiſſance,
Prends pitiè de ma Majeſté.

Malgrè ce fameux privilège,
Qui nous égale aux Potentâts,
Ton amant, tranſi dans la Neige,
Géle aux confins de ſes etâts,
Il eſt bien vrai qu'un ſecretaire
De nos infaillibles decrets,
Nous aſſure que, bientôt, la Terre,
Va nous habiller à ſes fraix.

Juſqu'au fond de nos provinces
Le Zèle va nous pourſuivant :
Comtes, Barons, Marquis et Princes
Vous n'êtes pas ſeuls——*ci-devant*,
Malgrè notre fatal empire,
Malgrè nos ſucces dèſaſtreux,
Tout Français a le droit de dire,
Qu'il eſt un *ci-devant heureux*.

Si par quelque etrange miracle
Nous ceſſions d'être libres un jour—
Alors nous pourrions ſans obſtacle
Nous voir et nous parler d'amour.
'O doux moments! O bien ſupreme!
Près de toi quelle voluptè!
Mais—je me tais! car l'amour même
Eſt ſuſpect à la liberté.

## ANNUAL WEDDING DAY VERSES.

*To Mrs. R . . . with a Trinket.*

I have no pipe of ſeven years old
By Thelluſon ſupplied;
No Indian gems, no Spaniſh gold,
For flatt'ry nor for pride.

My income ſcanty bounds encloſe
Earn'd hardly, hour by hour,
My tithes a pittance, and ev'n thoſe
Withheld by ſcorn or pow'r.

Still ſomething from my little ſtore
To alien wants extend—
"A preſent help" to cheer the poor,—
A welcome for my friend.

And ſtill, to bleſs indeed my heart
In ev'ry happier view;
The reſidue can yet impart
Comfort and joy to you.

Oh! then to take this pledge, though ſmall,
With unmatch'd ſmiles incline
From him whoſe love, whoſe hope, whoſe all
Are thine and only thine.

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*On* PETER PINDAR.

HAVE you ne'er ſeen a large Newcaſtle coal,
When lighted on a kichen fire,
Spurt out a flame immenſe and clear,
Then throw a ſmoke that higher roſe and higher,
Black as its very ſoul;
Of brimſtone and of pitch combin'd
Leaving a foul and ugly ſtench behind,
Still giving warmth to comfort, blaze to cheer, ——
'Till having fizz'd and ſpurted, flar'd and ſtunk
It waſted to a mere, mere cinder ——?
Juſt ſuch a coal is PETER PINDAR;
His once bright ſpirit ſunk,
No curling ſmoke upon his brow,
No blazing glee,
No flame to animate,—no cheering flaſhes,
A mere, mere CINDER now
And ſoon to be
But DUST and ASHES.